lefs of the JOVENAL are especially, requested to a items of news. Don't say "I em't write for the "Eend the facts, make plain what you want to af "cut it short." All such communications will operly arranged for publication by the Editors. ocieties or the condition cturers and mediums, inte on, and well authentics spirit phenomena are always in place and

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"It Might Have Been!"

SCIENTIFIC EVIDENCE OF THE EXIST-ENCE OF SPIRIT.

Sermon by Dr. Fay, Unitarian, Delivered at the Opera House, Los Angeles, Cal.

There is a wide-spread impression that the basis of all scientific knowledge is entirely obvious and, well defined; that scientific truth presents the same aspects to all minds; that in connection with it there is no mystery, and therefore no disagreement among the well-informed; that it is wholly within the region of the knowledge. There is also an impression equally wide-spread that spiritual matters have no foundation in reality, that they exist only in a morbid fancy, and are now accepted only by the weak and the credulous.

It will be ony hunterest this morning to do

wear and the credulous.

It will be our business this morning to do what can be done in thirty or forty minutes by way of showing that both of these impressions are fallacious; that though the revelations of science, numerops and brilliant, have so widened our intellectual outlook and so revolutionized our practical methods that we may well parada the science in the second of t tions of science, numerous and brilliant, haveso widened our intellectual outlook and so revolutionized our practical methods that we may well pardon the scientist for his arrogance and assumption, notwithstanding they are occasionally rather offensize, yet that spiritual laws and facts are quite as obvious, spiritual phenomena quite as undeniable, and immense and far-reaching deductions therefrom quite as logical-as are those in connection with any department of science. First, then, let us disabuse the mind of its impression that spiritual matters are mythical, unreal, and destined soon to disappear altogether; while all science is comprehensible and demonstrable, and its acceptance by those who understand it uniform and universal—not at all a subject of faith, but of clear and positive knowledge. It would be stating only a trulsm were we to say that science is not only replete with mysteries so profound that by the savants of the world their solution is not even attempted, but more than that; everywhere there are anomalies and exceptions, missing links and apparent contradictions, so numerous that whole departments of science rest absolutely on faith alone. Consider the doctrine of evolution, now bidding fait to become an impregnable foundation for a thetstic and spiritual philosophy, while it modifies all of the old creeds and methods. Does a person living, even Herbert Spencer, know it to be true, know that man was de-

Finally, under this had, we have coined an arise with the state could their visit to the coale that only by selectifie tests could their visit to the coale that only by selectifie tests could their visit to the coale that only by selectifie tests could their visit to the coale that only by selectifie tests could their visit to the coale that only by selectifie tests could their visit to the coale that they have invested that they have invested to the coale that they have invested that they have invested to the coale that they have in person living, even Herbert Spencer, it to be true, know that man was de-

formed by the shrinkage occasioned by the cooling process, as ridges and valleys are formed on the surface of a baked apple; that the British isles were once a part of the European mainland; that this Western Pacific Slope was once the bottom of an ocean and that it was thrown up by subterranean forces? Has any man such a knowledge of these things as would justify him in testifying under oath in regard to them? Certain iy not. The most that the best informed geologist could say, or would dage say, is that certain facts lead to certain conclusions: well founded conclusions, we admit, but still they are solely a matter of reasoning which is but another way of saying that they are chiefly a matter of helief.

But once more. At a given time in the month, and in the evening, we turn our telescope towards the moon, and to all appearance look directly into the open craters of a vast number of extinct volcances. It is a wonderful sight. But were they ever actual volcances. Who can inform us? In regard to it who can do more than believe?

Once more using the work "know," or "knowledge" as the materialists or the agnostic uses it, is there a physician on earth who would dare say he knows that medicine ever cured a disease? How can he know it? How can he know that the same results would not have followed had no medicine been taken? That it is highly improbable is granted. But it is not of the probable or the improbable that we are now speaking. In connection with spiritual matters the materialist objects to a consideration of the probable. He says we have a right to demand, positive knowledge, and therefore the obvious pertinency of the question justifies its repetition. Who knows that medicine ever cured or relieved anybody; and especially as no remedy so called, is uniform in its action. Here is another vast department of science, and also of daily practical life, in which we are guided and governed solely by classified probabilities; or interference in, or other words by faith.

Such cases could be mutitipiled indefini

at all comprehend, is obligated, and as straight, and now as crooked, and both at once, and he does it in faith alone. Think of this fact. Dr. Hill, one of the acutest of living metapysicians, address this as positive proof, not only that in science as well as religion, we walk by faith, but also to show that faith evinces a higher mental power than knowledge. By faith we true acannot see, in science and religion have coince

But behind, and around, and above all, the real mystery of this universe lies unsolved. Now as the most scientific deductions are only matters of belief, and as all our scientific investigations are prosecuted in faith alone, is it unworthy of us to form some idea concerning, or to deduce from what we know, something in regard to the mystery that envelops us and all things? Is it not the function of pure reason to guide us from the known to the unknown? Are not the boundaries of the known continually pressed back, because it is the highest function of knowledge to inspire faith? Had Newton been satisfied with knowing that the apple fell he would have demonstrated that he was made of only common clay; but the fact that his knowledge became the basis, or mainspring, of all-mastering faith, or persuasion, in regard to the then unknown law of gravitation, that brought the apple to the ground, when it was loosened from the stem, stamped him as a perless philosopher and clearly demonstrated the idea of President Hill, already named; that of our rational powers into the unknown, in search of the causes of the known.

For example: The end of a shaft on which

known. In search of the causes of the known.

For example: The end of a shaft on which there is a huge pulley, comes through this wall, and by the connection of a band, it drives this room full of machinery. I do not know what drives that shaft. I have never been around on the other side of that wall. But would it be unworthy of me as a rational being, would it prove me to be superstitious and credulous, and weak and fanciful, if I should infer, believe, declare, insist, that that shaft was driven by power that was generated, directed and controlled by intelligence? On the contrary, would not such a conclusion and averment be in exact accord with the most legitimate function of my rational nature? Or, on a graded bridged and well-worn highway, I travel toward the summit of a long and high mountain range, on the other side of which I have never been and of what is there, from personal observation, I know absolutely nothing. But if I should hold as entirely rational, logical, unavoidable the idea that that graded and well-worn highway 4id connect with and open into something real and vital on the other side, should I evince discreditable intellectual powers and tendencies or merit criticism for my faith in the (to me) unknown? On the contrary, from the topography, the minerals, quarries, soil, timber, climate, streams, altitude, etc., etc., of the side of the mountain with which I am acquainted, would not the ability to deduce somewhat accurately, what must be the main features of the side of which I positively know nothing, clearly evince a moch higher order of mind than the power simply to grasp the facts which fall under my observation? thus again demonstrating Dr. Hill's idea, that faith, or persuasion, is a higher achievement of the mind than knowledge.

Now he who supposes that the intelligent religionist is less anxious than the scientist, to know the facts or less willing to the mind of dealific with them, accounting for them, or drawing inferences from them, is entirely mistaken. And yet, this is one of

method of deallifig with them, accounting for them, or drawing inferences from them, is entirely mistaken. And yet, this is one of the mischevious and far-reaching misapprehensions of our day. It is popularly supposed that the religious teacher is fond of mysticism and fog, and that when he is sharply pursued, like the ink fish, he emits a cloud in which he hides and thus escapes. By the ill-informed, or thousands who have caught the anti-religious infection of our time, pity and contempt are alternately caught the anti-religious infection of our time, pity and contempt are alternately lavished upon the Christian minister. Pity that a fairly decent man in other respects, can be so verdant as to become a teacher of religion, and assuming that he knows better, on, and assuming that he knows on, and assuming that he is willing to procure a hood by false pretenses. But speaking it liberal clergy and I have no right to red others, I affirm unqualifiedly that sectually and morally in respect to rs-and-resources natural and acquired, are quite the equals of their scientific tren. Indeed many of them rank among first scholars and philosophers of the Channing Agassiz Walker.

not to evade. Did utter emptiness, utter va-culty, absolute nothingness, produce some-thing, begin a universe? If so, then a funda-mental axiom of science, viz., an effect can-not be superior to its cause, is completely overthrown. But something is superior to nothing, and therefore if something was pro-duced when and where nothing previously existed, then nothing evidently produced something. Do you believe it? Upon this subject I have read a little, but I have never seen even an attempted reply to this argu-ment.

seen even an attempted reply to this argument.

But this is only the beginning of the chain. We therefore add that the difference between a vitalized and a non-vitalized particle of matter, kernel of wheat and a gravel stone of the same size, is almost infinite. How can you conceive it as possible that in a universe in which, from centre to circumference, there was at one time not even a hint or semblance of the vital principle, but only dead matter, such matter finally vitalized itself, charged itself with a power above itself. As the vital principle is confessedly superior to matter, did matter generate something superior to itself; and, again, was the self-evident, the scientific axiom disproved, that an effect cannot transcend its cause?

But further still can you conselve of a

proved that an effect cannot transcend its cause?

But further still, can you conceive of a proposition more repugnant to all logical thought, or more at variance with the scientific method of inquiry, than the following: In a world in which, as science herself declares, there was once not a living thing, not even a vital force, but only dead matter, throughout, and upon which to this day no outside mind or spirit has ever operated, as, according the materialism, there is no extrinsic mind or spirit, matter alone, uninspired, undirected, uncharged by any power above itself, ultimately generated sensation, thought and emotion. And now, when beauty, or music, or eloquence, or self-sacrifice so moves us for the moment as almost to take, away our breath, when in language that stirs our blood and thrills our whole being a statesman pleads for the embodiment of truth and fistice in legislaself-sacrifice so moves us for the moment as almost to take, away our breath, when in language that stirs our blood and thrills our whole being a stateman pleads for the embodiment of truth and fustice in legislation, when in her distant home a wife hears that her husband has been terribly wounded in battle, and flying to the scene of conflict, makes her way over fields war-plowed and red with blood, and by a stigle cot, and without sleep, or food, or thought of herself, waits and weepe, and prays, and agonizes till he, with whom she has trodden the way of life is again himself, when a fond mother holds little bloodless hands across a little breast that has ceased to dilate, and for months afterwards lays her. sweetest towers on a little mound in the cemetery, vividly dreaming at every hour in the day of a joyful reunion in the blessed hereafter, when a man surrenders his life rather than yield his moral convictions; in all this no spiritual nature is evinced, no immaterial principle is involved, but the whole is caused by the particles of the brain, working in this way instead of that. But pray! O pray! what makes the molecules of the brain work in one way instead of another? Is there not a prediposing cause?

As in the case supposed, the pulley on the

posing cause?

As in the case supposed, the pulley on the end of the shaft playing in this room, all power, all power which we trace to its source, originates in intelligence. To this rule there is absolutely no exception. Constitution of science of sci cure there is absolutely no exception. Con-sequently, if another axlom of science, namely, "the unknown should be interpre-ted by the known" is trustworthy, then all power must originate in intelligence; cer-tainly a rational conclusion.

power must originate in intelligence; cer-tainly a rational conclusion, and you see plainly what must follow.

Here then is the ground of our faith in the one great cause, and we call special atten-tion to the fact that it is purely scientific

Once every particle of matter in ree was non-vital. Now, unnum-lions of particles are surcharged the universe wa

with the vital force.

Third—Once in all the universe, there wa not a sensation, a thought or an emotion not a sensation, a thought or an emotion. Now matter is alive, and it feels. Now the great world of man is thrilled with thoughts that breathe and words that burn. Now we have aspiration, ambition, emotion worthy of archangels.

tion, power originates in intelli-id on every hand we discover the ngs of an infinite power. And to

and wrong. Was this conception so material that it stamps man as a demigod generated by matter, brought forth from grains of sand that were once as dead as shot. Pray tell us in so many words if you think it is only the mechanical action of the molecules of the mother's brain that causes her cheek to blanch her tears to flow, and her very heart to break, when her son, the idol of her life, sinks in the whirlpool of temptation.

3. When a man does a mean and unworthy deed, though no human eye is on him, what makes him thoroughly ashamed of himself? What is it that excites in him intense mortification and loathing as he looks in the glass? I appeal to the common sense of the world. Is a purely material nature susceptible of such emotion? How can it be? Why should it be?

4. Whence and why the insatiable longing for personal improvement—the inspiring, significant, divine ery for a better, and a best in the character and the personal experience? Why the intense onward stretch, the universal all impelling dissatisfaction with present conditions and attainments that converts infrancy into archangelhood and earth into heaven? Do stocks and stones, nay, do the cunningest animals feel it?

5. There is a man on his knees; not a no vice who would be easily deevived in regard

and earth into heaven? Do stocks and stones, nay, do the cunningest animals feel it?

5. There is a man on his knees; not a no vice who would be easily deceived in regard to his innermost and uppermost thought and feeling. It is Dr. Martineau, the Unitarian, or Cardinal Newman, the Catholic-naiversally acknowledged to be one of the ablest men living—on his knees. His eyes are closed. His lips move. From his innermost soul he breathes a prayer. Will our materialist friend explain the fact? It will not do to say that it means nothing, as it would not do to say that a boulder weighing twenty tons, on a vast tract of vegstable mold in which not even a gravel stone could be found, meant nothing. Each of these facts means something—means a great deal. The geologist explains the presence of that single boulder, in a section where for miles around there is not another stone, large or small. He feels bound to explain it. In like manner, and consistently with his theory, will the materialist explain the fact that there, on his knees, is one of the greatest men of the world, nay, multitudes are on their knees, and we have a right to demand an explanation of the fact.

You send to Hong Kong a letter, pure matter, nothing but ink and paper, so far as the package is concerned; but on reading it the person to whom it is sent faint and fails or is thrilled with ecatasy like that of the seventh heaven. Was it the substance that did it? Was it only matter that felt the shock? The fact is scientifically inconsistent with that theory.

What of mind-reading, that was creating great excitement among the materialist of England when I left that country? What of clairvoyakee, in connection with which there has been a vast amount of nonsense and imposture; but which, at the bottom, is an undeniable fact that is far more widely, though unconsciously, recognized in our daily life than we are wont to suppose. It is a matter of history that Swedenborg once sprang to his feet and declared that his house was on fire, though he was sixty miles

In flames.

In two or three of his most popular works, Dr. Oilver Wendell Holmes fully recognizes the clairvoyant faculty, and well he might, as he was once the chairman of a committee appointed by the Medical Faculty of Harvard University to Investigate a case that had attracted great attention in the neighborhood of Boston. And after a most thorough examination he reported that, beyond a question, it was what it garported to be. But is clairvoyance even possible to a nature wholmes and the second of rvoyance naterial?

nature has been denied, or even there decay and desolation have set the community. Name an exception rule—one single exception. But, cannot be done, let us consider the ble force of this argument. What of a character like Christ's,

PIGHTING FOR THE SABBATH.

The Clergy Alarmed at the Demands Made by those who would Secularize the Day.

BY HUDSON TUTTLE.

It is to be regretted that in the popular discussion, the most important Sunday question has been, and is, mixed up with that of temperance. The churches have few live issues, and have made the most of temperance. The German element in this country patronize their beer gardens on Sunday. All the continental nations have brought customs and manners quite opposed to the old Puritanic conception of the Sabbath. That conception has passed away forever. There is no use of mourning over it, for it is gone. The broader and more cosmopolitan views which have taken their place, brought by the French, Italian and German, have redeemed this country from its narrow and provincial notions. The Sunday question, whether the day shall be kept exclusively for religious exercises, and stringent laws compol strict observance, or whether it shall be left like all other days, to be observed, as each one detree and thinks proper, should be discussed upon its own merit. Temperance, however, is forced along side, and it is made to appear that, to advocate freedom in Sunday observances, is to join hands with the upholders of intemperance. To the German mind it is not so much that beer and wine may be opened Sunday, and social life enjoyed therein: not freedom to sell liquor, but freedom of the day, as it is in Europe, where those who desire to attend church doe, and those who do not, are not compelled to remain in idle seclusion for fear of incurring the displeasure of those who do.

The salconists are the great enemies of those who gould secure to attend church doe, and those who do not, are not compelled to remain in idle seclusion for fear of incurring the displeasure of those who do.

The salconists are the great enemies of those who gould seed to the security of the sunday, the salconists have united, and too often maintained as uncessful resistance thereto.

We believe most earnestly that there should be at least one day of rest in the week, where as nearly as possible all absorbing care and labors shall be laid aside, and it is

stening to an orange stening of New York City on Octounited in a general broadside of
our deserrating the Sabbath. The
se have united in a "Personal Libertae," and seek to control the offices
favor. Of course the clefty were
by this, and recommend also politilon; yet in reading the reports of
rmons given on that day from most
r fealpite-one is astonished at the libra
sadvanced and the progress madeity and the sadvanced and
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oly character of the day, Rev. Charles
the Church of the Divine Paternity
the church of the Divine Paternity
long time there has been a

of expediency and from that of political or social economy, that the Sabbath is really a necessary institution. If it is to be commended to the workingmen, however, it must not be made a day of gloom. Whatever tends to advance man's true well being is worthy of the Lord's day. Its atmosphere should never be darkened by Pharisalc severities. Children should be trained to love it, not to dread its appearance. Especially should there be no suspicion of class partialities in legislation on this subject. Clergymen had been too often accused of preaching two gospeis, one for the rich and another for the poor. If Jesus of Nazareth walked among us to-day amild the altered conditions of the nin-teenting the would likewise rebuts the spirit of Christian Pharisaism. Man is not all spirit. He has a body that needs reat and recreation, with sensee and sensibilities that need nourishment and inspiration other than those of a parely spiritual sort. But neither is man wholly material. The body is a shrine of an immortal soul, for the nurture and education of which times and places are consecrated. Show men that the Gospel is not a bondage, but a law of liberty; that he Lord of the Sabbath is not a hard taskmaster, and the support of the control of the Sabbath is not a hard taskmaster, and they are the control of the Sabbath is not a hard taskmaster, and hypological reasons — because God commonded that it was the American Sabbath which was attacked by the present movement for opening the saloons on Sanday, and he asked his hoarrs if they were prepared to task down hourself, and the same than the control of the form of the control of the co

these doctors that it is for the public good they seek these laws. But their private meetings and expressions show to the contrary, and that were it not to suppress competition no money would be forthcoming.

I have prepared two short printed papers, one showing what these doctors complain of in their meetings and journals; the other what they seek for, taken from same authorities.

I would I had the address of contractions.

ities.

I would I had the address of each legislator for the coming session at Albany, he should have a copy. After Judge Barreti's decision one would think a reputable physician would scorn to allow his society to be represented before the legislature as seeking this sort of "protection" to their cailing, even if he had not objected to it before.

BRONSON MURRAY.

238 W. 52nd St., New York.

NEW YORK DOCTORS IN ALBANY.

The following comments on the nature and works of these New York doctors may be use-ful for reference hereafter. First comes the question:

ful for reference hereafter. First comes the question:

CAN THE PEOPLE BE TRUSTED WITH THE ABLECTION OF THEIR MEDICAL ATTENDANTS?

Wendeil Phillips seems to think they can. Somewhere be has said: "We have founded a Republic on the unlimited suffrage of the millions. We have actually worked out the problem that man, as God has created him, may be trusted with self-government." And again: "Two thirds of the inventions that double the world's sunchine:...di not come from colleges nor from minds trained in the schools of science.... A chronic distrust of the people pervades the book-educated class of the North."

On the other hand the old-school doctors

the people pervades the book-educated class of the North."

On the other hand the old-school doctors (self-styled "Regulars") insist that the people are stupid, and that themselves alone are capable of selecting and deciding who shall be allowed to prescribe for the people. They seek legislation in every State to that end. They claim the people cannot be trusted to select a doctor ever; and their Medical Solicities in New York every year appropriate large sums to get their "Medical Bilis" passed professedly to protect the people, but in truth to line their own pockets.

But while it is the case that medical societies of the Old School go as a unit for medical compulsion.

IT IS NOT SO PLAIN AS IT MIGHT BE, EVEN,

IT IS NOT SO PLAIN AS IT MIGHT BE, EVEN THAT ALL MEDICAL MEN FAVOR IT.

THE NOT SO PLAIN AS IT MIGHT BE, EVEN,
THAT ALL MEDICAL MENTAVOR IT.

The New York Medical Journal of Feb. 16th,
1864, eays: "It is not so plain as it might
be that the meeting of the State Medical Soclety was really anything like unanimous in
favor of legislation in the matter." (the State
Examining Board) and it is notorious that
there was presented to the Legislature in
1862, from the city of New York alone, the
remonstrance of twenty-five doctors of medicine against all interference with the choice
of invalids in the selection of their medical
attendants, a remonstrance in which two
thousand citizens joined.

At the same time Dr. John Swinburne, the
very first surgeon of Albany, and later its
Major, and now one of its Members of Congress, appeared before two Committees of the
Legislature, and argued against all such.
"Medical Legislation," holding that the common law needed little if any modification.
In spite of their pretensions it is a well established fact on both sides of the Atlantic
that
THE FIRST MEDICAL AUTHORITIES HAVE BLUN-

THE FIRST MEDICAL AUTHORITIES HAVE BLUN

THE FIRST MEDICAL AUTHORITIES HAVE BLUNDERED.

Public opinion says they blundered in poor Garfield's case, as well as numerous others; and the 8t. James (London) Gazette says: "Dr. Niemeyer, the distinguished German physician... confemned absolutely the system freatment followed by the French physicians in his (Gambetta's) case. The death of Mirabeau, Gambetta's great prototype, was attributed in a similar way to the incompence of his physician. Catanis." It is well-said that the "doctor who is not honest enough to confess it when he is puzzled is a well-known member of his profession in all countries."

WHAT THEME OLD SCHOOL. DOOTORS COMPLAIN OF AMONG THEMSELVES.

OF AMONG THEMSELVES.

That some patients out of whom fees might esqueezed get the benefit of charity hospi-

That they are compelled to telerate n wives, "since they are with us."

That the Legislature was disposed to charter a college for education of midwives, which it was the duty of the profession to have defeated. (Therefore the New York County Medical Society appointed a Committee to go to Albany to head it off.)

That its incorporation with the right to grant a diploma would be injurious to the interest of the medical profession of the Siate.

That midwives are likely to give "much more trouble" hers than in Europe.

That "in Germany, besides confinement cases, midwives habitually took gynecological cases and children's diseases and many other things which belonged to the domain of the physician." (Nevertheless the complainant had to admit that one hundred years ago midwives alone were permitted to attend in child-birth. Men were not permitted.)

That a Grand Jury in New York City having thrown out a complaint against a "quack," refused to reconsider its action (whereupon a certain "Censor dische New York County Medical Society will shed a severe censure upon that Grand Jury and its foreman, together with the Censor's instruction as to what was a juryman's duty.)

That "the differences of the three schools of medicine prevented securing advantageous are not made in public. They are found in the record of their proceedings in the New York County Medical Society and the old School doctors are not made in public. They are found in the record of their proceedings in the New York County Medical Society and the old School doctors are not made in public. They are found in the record of their proceedings in the New York County Medical Society and the old School doctors are not made in public. They are found in the record of their proceedings in the New York County and the old School doctors are not made in public.

These complaints of the Old School doctors are not made in public. They are found in the record of their proceedings in the New York Medical Journal, mostly. In public, the medical societies pose solely as disinterested public benefactors, seeking laws for the public health; among themselves no such disguise.

WHAT THESE OLD SCHOOL DOCTORS THINK OF

WHAT THESE OLD SCHOOL DOCTORS THINK OF THE LEGISLATURE THAT REFURES TO PASS THEIR "BENEFICIAL" BILLS.

Hear the New York Medical Journal:
"The people of the State of New York have for years perafstently and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name."

Legislators who do not vote their bills are "stupid," in the New York Medical Journal's view.

WHAT THE NEW YORK DOCTORS DEMAND.

resupid," in the New York Medical Journal's view.

WHAT THE NEW YORK DOCTORS DEMAND.

They demand all they can get of the following propositions, which they first formulated in 1882 8, viz. Not only that no one but themselves shall attach to his or her name "Doctor" (meaning Doctor of Medicine) or Dr. or M. D., but that no one else shall suggest, recommend, prescribe, employ, use or direct for the use of any person, any drug, medicine, appliance, apparatus or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed aliment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury or any bodily deformity; and, further, that, beside imprisonment, fines of from fifty to two hundred and fity dollars shall be imposed on whoever does any of these things, and that half the fines collected shall go to the doctors complaining.

They demand, too, "in order," as the American Medical Association puts it, "to secure uniformity in methods and results," the establishment by law of a State Board to examine all; candidates for the doctoring of the people; but it turns out the three "schools." The medical colleges, too, don't agree to it, because their diplomas now are sufficient by law, and they get pay for them. That pay goes luto the private pockets of certain doctors. It is, as Dr. Rooser, of New York, on April 25th, 1882, stated to a reporter, "to-day not one of the leading medical colleges of the State is anything more than a first-class educational establishment owned and practically controlled in all its details of financial management... by a body usually of sevenmen." It is the same in 1837, and these "seven-men bodies" don't mean to have competition from new colleges; therefore, not long since they got a law passed, practically securing to themselves the monopoly of medical future instruction. It does not take much capital for seven dectors to get up and run a médical college. At their own starting proba

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more than once corrected prescriptions where strychnia sulphate, and there is one physician whose prescriptions I never pass without revising them, as it is not unusual for me to find two or three errors in one of his prescriptions. For these things we (I believe-nearly all druggists have had the same experience) get no credit; but let one of make a single mistake, 'hen all hands are condemned. I think the physicians who write the prescriptions need looking after a good deal more than the druggists who put them up."

The New York Medical Journal, without denial, quotes from Mr. John B. McMaster's "History of the people of the United States," concerning medical affairs at the close of the last century: "Homeopathy with its tasteless mixtures and diminutive doese was unknown, and it is not too much to say that more medicine was taken any year by the well than is now taken in the same space of time by the sick." "Each spring the blood must be purified, the bowels must be purged, the kidneys must be excited, the bile must be moved, and large does of senna and manna, and logathous concottons of rhubarb and mobinsees were taken daily. In a thousand ways the practice of medicine had changed since that day, and changed for the better. Water was denied to the patient tormeuted with fever, and in its stead be was given small quantities of clam-juice. Mercurial compounds were taken till the lips turned blue and the gums fell away from the teeth. The damsel who fainted was bled profusely. Cupping and leeching were freely prescribed," etc. (See New York Medical Journal, April 21st, 1883.

Now it is well-known how these old school doctors opposed all change from those practices, when insisted upon, and finally carried by the intelligent layman led by the demands of the Homeopaths.

Blunders innumerable, similar in their nature, continue still to be made with diggs, as is known by every experienced man and woman; and did space allow I might demonstrate that equally numerous are the mistakes made with the knife and its use pro

THE ORGAN OF THE NEW YORK DOCTORS DON'T

THE ORGAN OF THE NEW YORK DOCTORS DON'T APPROVE OF THE MEDICAL LAWS OF YRANCE, GERMANY OB RUSSIA.

The Pall Mall Gazette (London) states that "In France and Germany there is a regular rariff (fixed by law) for the visits of medical practitioners... affording a guaranty against excessive charges for the poor.... In North Germany, except in cases of severe illness,... a doctor never repeats a visit. He must be requested to do so. If medical fees are too high with us (England) they are too low in Germany and France—two marks and two franks a visit."

What a contrast with the practice here in America, where the doctors want a monopoly, and scout any restriction of their charges.

The law in Russia is similar to France's and Germany's. It requires, too, that a doctor must respond to the call of the poor and rich. He is not allowed to shirk when the pay is doubtful.

rich. He is not allowed to shirk when the pay is doubtful.

A writer in London Truth referred to the evident justice of the above provisions, in view of the monopoly granted the doctors by those Governments. Here is what the New York Medical Journal says of that writer and those provisions: "Probably Jack Cade would have entirely coincided with this (Truth's) writer. It would be interesting to know the circumstances that have given rise to the English writer's approbation of the barbarous state of things to which he alludes."

This New York advocate of compulsory doctors' laws thinks compulsory attendance is "barbarous." Most people would say, from the dogmatic utterances of the various old-school medical men and journale; that their doctors should be infallible in both surgery and medicine. It is clear enough they are not.

**Avaid to leave the people make their own

and medicine. It is clear enough they are not.

Afraid to leave the people make their own laws, they themselves surreptitiously attempt to control them.

I have now presented a very, very limited abstract of the mass of evidences i have collected of monstrous delinquencies and barefaced seidahness of the medical fraternity of New York. Their impudence in applying, by paid attorneys and by committees of their own societies, in constant attendance upon the Legislature at Albany, osterisbly in the interest of what their organ is pleased to designate as a "stopid people," while in reality, their motive, as constantly expressed in their society meetings, is their own private personal pecuniary profit—their impudence, I say, in this/respect, is something without parallel in the history of philanthropists.

BRONSON MURRAY.

For the Religio-Phile The Science of Death. BY CHARLES DAWBARN.

NUMBER TWO.

preface, let us i cal standpoint you, my recall physical death is a call physical death is the position of a few atoms or wards other surrounding atoms?
wards other surrounding atoms? instance, solid metal, apply sufficient in the surrounding atoms? In the surrounding atoms of solid has gone, but here we have the matter as a liquid." Continue to pot and presently it dies too; buf only still greater energy, as the atoms dem wider aweep, for it has now the liquid has to solve the liquid has the liquid has to solve the liquid has wider sweep, for it has now become a vapor. The liquid has in its turn passed away. You see it no more, but the vapor which stands as its spirit is all around you, and still subject to your control; but with more force and further expansion your vapor becomes gas; and now you acknowledge those atoms have a range beyond which your mortal sensee may not look. But I gan hardly conceive any educated mind so limited as to conceive that the range of his perceptive powers is the measure of power for the universe.

I would ask my reader to carefully mark the polat made in this illustration. At every change that came to that matter, the atom absorbed more force; for you were giving out energy from your furnace heat, which gave to the atom a wider sweep. When the atom passes outside the range of your instrument it means that it has become too full of force for you to control, so that which we call colid, represents no force, laws in the attraction of atoms for each other.

Four into the solid a little energy, and it bursts into beauty as crystal, yet more, and as vegstable life it is working into companiouship for the animal; and through the

lower animal upward it travels till it crowns material nature with manhood's form, as those atoms have gained in energy step by step. We have learned from scientific discoveries that just as the heat force added by man to that metal turned it into gas, so does the sun's ray bring the force to earth, which outworks these marvels, and gives to matter its wondrous elasticity on which human growth depends. But every stage meant what man calls "death"; and the reason he calls it "death" is because he never sees the unchangeable indestructible atom.

If there be a higher being whose eye notes the individual atom, he sees that there is no such thing as death; but that the influx and outflux of force moulds matter both for man and within man in this life and every other life through eternity. Could mortal man invent a microscope of a million-fold greater power, he would perchance, learn that knowledge destroys both ignorance and death.

Bo far I have given only scientific fact addressed to your yeasoning faculty. Now you tell me there is thore to a man than matter, and force and life? I know it. We can, if we will, listen to the heartbeat of the soul in humanity; and those of sus who have had said experience, know that reaban is silent by the deathbed of those we love. M. it were not that we have discovered that there is something more to a man than a collection of individual atoms, or even of individual life, we might well join the Society for Ethical Culture, and listen to its gospel of depair.

Our whole theme turns on this question of individuality, for all alike will as mit that matter, force and life cannot die; but if their manifestation which we call mother, sister, wife and child can be lost to us forever, then all this scientific talk about being no death is jugglery, and an evasion of the real problem of existence.

Some light is thrown upon this subject by the discovery that life is independent of size; in other words, that the atom of life is no more and no less to the strong man than it was when he was ja

in other words, that the atom of life is no more and no less to the strong man than it was when he was the helpless babe upon his mother's knee.

Rvolution changes the quantity of mut not the quantity of life. We have seen that the atom never loses its individually so the thinker will say "My individual life is assured, even if matter be forever changing its form."

Still, so far, we don't quite satisfy the longing of the human heart. If you will think a moment, you will see you do not want your individuality of form malutained unchanged. Bo you want a form forever that expresses imperfection? Here is your loved child who has been a sufferer and a cripple for years. You certainly hope that expression of individuality will die out; yet remember you cannot alter form very much, without destroying what your heart means by individuality.

Here is your mother, whose venerable age has left her dependent for years upon your loving attention. Suppose you were suddenly introduced in the next life to some sweet, fairy-like child, skipping anddancing with innocent glee, and were told by the angels that were your mother, it would require more faith even than Brother Talmage has for you to believe them. Of course you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. But what is it you don't expect her to hobble with a cane, and totter as she walks. B

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or in be ordered; through, the office of the RELIGIO-PHILO-PHICAL JUNEAU.

each be ordered through, the office of the United Particocovarional Judgala.

HENRY WADSWORTH LONGFELLOW: His
Life, His Works, His Friendships, By George
Lowell Austin. Boston: Lee and Shepard; Chloago: A. C. McClurg & Co. New edition, cloth, illusflated, pp. 419, Price, \$2.00.

The anthor says in his preface that in the preparation of this volume, he has had especially one object;
namely, to present a clear but popular picture of the
post's literary life. He has purposely omitted the
details of Mr. Longfellow's private life, and all corresondences passing between the poet and his friends
and admirers. The work is comprehensive in its
cope, and follows the development of Mr. Longfellow's goulus, from the first school-boy poem to the
litest products of his pen. A number of the earlier
poems are given; which are interesting as showing
the first manifestation of that genius which has
given the poet such lasting fame. The book is intersetting and valuable recording as it does the life-work
of one who, with pire devoluen to high ideas, gave him
self whelly and nobly to the service of eleters. The
etery of Mr. Longfellow's. life has ic it a lesson for
manthril therary suprimote, namely, that/whatever may
be the original endowment of genius, hard and long
continued aboy is essential to high edoes, sayes him
his habit during the bolting of his coffee-kettle, to
work at a standing desk, upon a translation of
lants. So scon as the kettle hised, he folded his
portfolio, not to resemble the work until the following morning. In this wise, by devoling the minutes
a cay during many years, the lovely work grew, tile
a coral reet, to its completion." While some of his
fixedistor, which was rapidly scribbled upanhis "Krodstor," which was rapidly scribbled upanhen "Krodstor," which was rapidly scribbled upanhen "Krodstor," which was rapidly scribbled upanhen "Krodstor," which was rapidly scribbled upanonest pace of paper at pand when the inspiration ited him. the ground work of his literary acaleva-ent was laid to been of honestating and continu-tation. If any residing appring for literary hono-fired by the fame achieved by such as Longfellow, t him be enre to read the story of the poof's life, at he may see of what stuff the laurel wreath is

THE RUSSIAN NOVELISTS. By E. M. De Vogné Translated by Jane Loring Edmonds. Boston: D. Lothrop & Co.

Lothrop & Co.

The wide-spread interest in Russian effairs at the present time makes this volume of special interest. It is through her Novelste that the character, of Russia is to be studied and understood. The strictures of the Russian press are such, that there is no medium for ideas except through the subtle metales of faction, which shield as well as convey ideas that otherwise might properly be the subject matter of a doctrinal treaties. Then, loo, these romanous literates the National Character as no other works are able to do, giving what is most typical in the Russian spirit.

Smalan refirst the control of the Ressian to he Hada.—the Hada type of mind, being satisfaces, the Hada type of mind, being satisfaces, the Hada type of mind, being satisfaces, the Hada type of the Hada type of

is given of the Nihilistic tendency of the Russian mind in the fact that Russia is made up of so many clashing -elements attracted at different times by opposite poles; now tossed from Europe to Asia and back again from Asia to Europe, and finally divided against inself. A still further explanation is given in the peculiarities of it soil and climate-endiess plains with no distinct borizon, every where the infinite, which condrues hopelessly!

The author marks the various epochs of Russian literature, traces the Evolution of Realism, and devotes a series of studies to four contemporary writers,—clogal, Turgnest, Dostojevski, and Tolstof. Each of these Novelists is ennobled by high moral sentiments, and with a broad sympathy for humanity. Not one of them aims merely at literary fame but all are governed by a love of truth as well as justice. Speaking of the caim impassibility with which these authors write, De Vogué aga: "The Russian writers never attack openly; they neither argue nor deciaim. They describe, drawing no conclusione; but they appeal to our pity more than to our anger."

The book is written in a singularly clear, and graph'c style, not unfrequently reminding the reader of the bold vivid conciseness of Victor Hugo.

MEN, PLACES ANL THINGS. By William Math-

MEN, PLACES ANL THINGS. By William Mathews, Lt. D. Calcago: S. C. Griggs Co. 12 mo. Cloth pp. 360. Price \$1.50.

Dr Mathews is the popular author of "Getting on in the World," of which there have been \$7,000 copies sold, also of "Words, their Use and Abuse," and several other valuable books. This new book is a series of most interesting and instructive papers, twenty-eight in number, which have been gathered together and published by S. C. Griggs & Co.

Under the head of the "London Pulpit" are found delightful statches of Archdescon Farrar, Cannon Liddon, Dr. Joseph Farker and Rev. Stopford A. Brooke. Dr. Parker is paying a visit to America, has preached in Plymouth pulpit, and is taiked of as the successor of the elequent Henry Ward Beecher. A high and well deserred tribute is paid to Rev. Mr. Afine sketch of Attorney General Wm. Wirt, written by request of the New York Biographical and Genealogical Society, and read before that body and repeated before the Historical Society of Rhode Island, is also found in this volume; an excellent book to be placed in the hands of young people.

A BUNC OF VIOLETS. By Irene E. Jerome. Boe-

A BUNC OF VIOLETS. By Irene E. Jerome. Bo-ton. 2 Shepard; Chicago: A. C. McClurg & Co. 3

ton. * Shepard; Chicago: A. C. McClurg & Co. * Shepard; Chicago artist, and one of whom we are justly proud. She is the author and designer of "One Years' Stetch Book." Nature's Halletujah," and "Messages of the Busbird," all of which make beautiful gitt books. * A Banch of Violeta" displays the same delicate taste and matchiese skill in their execution as is shown in Miss Jerome's previous works of art. The beautiful poems of Susag Coolidge, James T. Fleids, E. P. Boe, Mrs. Cralk. N. P. Willis, F. B. Collaway and Louise Chandler Moulton, are used as a basis for Mrs. Jerome's artistic talent. There are also serveral full page illustrations. The cover is designed by Ispen, who has no superior as a cover designet.

WIND FLOWERS. By J. Luella Dowd Smith Chicago: Charles H. Kerr and Co., 175 Dearborn street. Price \$1.00.

street. Price \$1.00.

The poems in this pretty volume are divided into their sections corresponding to the months of the year, commencing with January. They are marked by a wholesome moral tone, and are upreaching in sentiment, as well as pleasing and unorjectionable in expression. The religionist will find food for his devotional nature, and the progressive mind will not familiar for lack of the lighting truth. In addition the original matter, the book contains many good translations from German poets in the volume. It will not not some the progressive mind the progressive mind the progressive mind will not be some first the progressive mind will not be some first the progressive mind the pro

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eru California, via the Filenburg (Hoosac Tumbe Route). West Shore, Grand Trunk, Cheggo and Grand Trunk, C., R. I. & P. and A., T. & S. F. Ralirada.

This train was composed of six vestibule sisesping care, two vestibule dining care, one vestibule combination smokes and baggage and one baggage car, and was built especially for the California tourist invalidation smokes and baggage and one baggage car, and was built especially for the California tourist invalidation of the California tourist invalidation. These care are so constructed by means of westibules, that they constitute one confutuous car or series of apartments, so that the traveler can pass from one end to the other of the train in same manner as he would pass from one room to another in his own house. The vestibules, are formed by exclosing the platforms and are as elaborately finished as any part of the car, being carpeted to concount the points of connection between the cars and lighted with electric lamps.

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Anonymous letters and communications will not b dotteed. The name and address of the writer are re-

noticed. The name, and address of the writer are re-quired as a guaranty of good faith. Rejected manu-scripts cannot be preserved, neither will they be re-turned, unless sufficient possage is sent with the request. When newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 3, 1887.

· Medical Conspirators.

That individuals have a right to organiz for the purpose of bettering their condition in so far as they can do so without trespass-ing upon the inalienable rights of others is well established. That individuals have right to unite in a conspiracy against other and for the purpose of earliching themselves and unduly increasing their power in the community, is not so well established but is likely to be practically exemplified in this d land of liberty through the apathy of that all-powerful ruler known as the Citizen There are millions of him and when he real gets aroused he straightens things out out right. But he is indifferent to public so long as his own private are not injuriously affected; he utilizes his sometimes, but is usually induced to do so rather through a desire to accommodate some aspiring political friend than from any thought of his duty to his country. His pat-riotism is strong and enduring, but seldom active; he keeps it hung up in a moth-proo set along with his Sunday clothes dons it occasionally as he does his best coa or his religion, but not so often. Yet whe he does get fired up, he rushes to that close with his eye full of fire and his heart beat ing fast, and forthwith he appears ready for the fray; then he always wins the day. He has been wearing his patriotic suit in Chicago for something like a year and a half and it has grown brighter and more becoming as the months have flown by. He has made a fool of himself sometimes in his overzealou efforts to defend and protect the State; but he will learn wisdom, and if only he will keep up the patriotic spirit until it becomes a persistent, working, ever present incentive, a normal state, there is hope for the Reublican experiment; and the sacrifice of few lives may prove an ultimate blessing.

Sovereign Citizen has been so intent or gathering in wealth for himself that he has overlooked the conspiracy so long in exist-ence among the medical fraternity. He has allowed these wily fellows to hoodwink legislatures, secure the enactment of op-pressive laws looking to the destruction of petitors and the restriction by statute ractice of bealing; and, has shut his to this until now he is finding, de of him in different States of the Union that his own freedom is in jeopardy, his own jugular in danger of being tapped, and he begins slowly to awaken to a realizing sense

nse of the impending peril, the Journal sounds an alarm on the second

page of this issue, or rather, allows Mr.

Bronson Murray to do it. That the rights of Bronson Murray to do 'if. That the rights of people are being trampled on with impunity by a clique of scheming men whoseek not the good of the public but only their own selfish ends and who if not whipped into humility, and liouesty will are long deprive their fellows of what the constitution of the country guarantees to every inhabitant, must be plain to every thoughtful, rightminded person who studies the history of medical legislation for the past twenty years. It is high time the Citizen awake to his danger. It is high time he made his power felt by the truckling politicians who play the role of statesmen and do the bidding of venal pillernders, owners of doctor factories and manglers of human flesh. If the Citizen does not do his whole duty, and drive these complimators from power, wipe from off the sistories

books the unjust enactments and stand squarely for equal rights to all, if he does not do this in his collective capacity and in every State that floats the stars and stripe rofesses allegiance to the constitution slave and feed the insatiable maw of these doctors.

To regulate the practice of the healing art is right and proper and it should be done But it is one thing to regulate a business in the interests of the public and quite another to legislate in the sole interests of a class who pose as noble benefactors that they may the more easily kill the public and rob the

There are thousands of honorable physiwho despise the efforts of their incom petent and unduly ambitious fellows who seek by legal measures to obtain undue ad-vantage of the public. Liberty to pursue their calling is theirs, they do not ask for license to tyrannize, nor do they wish the profession to have such power.

Preedom of Speech but not Anarchy.

The aparchists met their fate -four hang ing, two in prison for life, and one died by

Those who, not believing in capital punish ment, wished them all put in prison and not hanged, believed that the safety of society anded their sure restraint as deeply a did those who wished them all hung. were dangerous criminals—all save one mad desperate by foreign tyrapny, and so blind as not to see that in this free land the ballot and free speech are better than muskets and

execution have been some times wise and in the best spirit, sometimes of a sort that would seem to rival anarchy itself in unwis iom and hate.

the wisdom of our course, as a people and in governmental ways, we must disarm marchy by keeping nearer to justice.

While bloody conspirators must feel the

esistless power of law,—a power needed for the safety of the people the rights of p and rich, of employer and employed, must be well understood and impartially cared for.

Daniel O'Connell, the Irish Liberator, has great influence over his impulsive country men, then worse oppressed even than now His word to them always was: "No politica reform is worth shedding a drop of blood His peaceful counsels prevailed. land relied on a powerful moral agitation and gained greatly by it. Only such agita tion is legitimate and right in our country

Here is the emphatic section of the con ssed by the last session of the

Illinois legislature:

Hilmois legislature:

"If any person shall, by speaking to any public or
private assemblage of people, or in any public place,
... advise, encourage, abet, or incite ...
resistance; to ... the lawful power of, the
legal authorities of this state, or any of the towns.
cities, or counties of this state, ... or shall
advise, abet, encourage, or incite the disturbance of
the public peace, and by such disturbance attempt
at ... resistance to such authorities shall there
after ensue, and human life is taken, or any person is
lojured, or property is destroyed by any person, or
by any of the means employed to carry into effect
the purpose so advised, encouraged, aided, abetted,
or incited. ... every person so adding, advising,
or incited. ... every person so adding, advising, the purpose so advised, encouraged, alded, abethed, or incited, or incited, every person so adding, advantaged, encouraging, abetting, or inciting the same, shall be deemed as having conspired with the person or persons who actually commit the erims, and shall be deemed a principal in the perpetuation of the same, and shall be punished accordingly."

This says, in effect, freedom of speech and criticism, and then the ballot and other peads ful and lawful remedies. No just right crushed, as in Russia, but all bloody wrong crushed, as in Russia, but all bloody wrong, foolish and needless as well as wicked, held in strong restraint, and its counsellors and

perpetrators held guilty.

The broadest discussion of existing or alleged wrongs, with a view to liberty and justice under law, and gained by the peace-ful means which our government holds open for all; but no liberty for words that call for the red flag and the death-dealing confusion for which it stands. Anarchy is treason to freedom and humanity.

A Startling Prediction.

Two hundred years ago in China, says the just such a craze about natural gas as we have in this country to-day. Gas wells were sunk with as much vim and vigor as the Celestials were capable of, but owing to a gas explosion that killed several millions of people, and tore up and destroyed a large district of country, leaving a large inlan ses, known on the maps as Lake Foo Chang boring of any more gas wells was then there prohibited by law. It seems, acording to Chinese history, that many large and high pressure gas wells were struck, and in some districts wells were sunk quite near to each other. Gas was lighted and in some districts wells were sunk quite near to each other. Gas was lighted as soon as struck, as is dene in this country. It is stated that one well with its unusual pressure, by induction or backdraught pulled down into earth the burning gas of a smaller well, resulting in a dreadful explosion of a large district, destroying the inhabitants thereof. Lake Roo Chang rests on this district. The same catastrophe is imminent in this country unless the laws restrict further development in boring so many wells. The Gasette concludes that should a similar explosion occur there will be such an upheaval as will dwarf the most terrible carthquakes ever known. The country along the gas belt from Toledo, through Ohlo, Indiana and Kentucky will be ripped up to the dopth of one thousand two hundred to one thousand five hundred fest, and flopped over like a pancake, leaving a chasm through which Lake Erie will come howling down, dilling the Mississippi valleys, and blotting them out forever.

The Boycott as a Factor in Religion.

Telegraphic dispatches from the East con vey the startling announcement that the American Board of Foreign Missions is threat ened by a boycott at the hands of the Congre gationalist churches, and its members are even now quivering with the excitement of the crisis. It is almost certain that some of the churches in the denomination will exer cise the right, which they unquestionably have, of refusing to contribute to the fund controlled by the board. Nobody knows how far the movement will go. The reason fo this state of things, unique in church history, lies in the famous Andover contro-As is well known, the dogmas which versy. led to that contest have been agitating th Congregational body, and particularly the Board of Foreign Missions, for two or three years. The theological point at issue is whether the scriptures justify belief in probation after death for those people who never had an opportunity in their natural lifetime to hear the gospel and the Christian The executive officer cheme of salvation. of the Board of Foreign Missions adopted a rather autocratic course in the matter, and declined to send out as missionaries representing the general body any men, whether lieve in the proclergymen or laymen, who l batton after death theory. In this way several competent and enthusiastic proselyters were ented from going to foreign fields, and from all quarters of the a great outery arose omination against the decision of the board. The matter came up at two general meetings of the denomination, one at Des Moines, Iowa, a year ago, and the other reat Springfield, Mass. Those in the general body who had been trying to, avert discord had staved off a decision on the matter until the meeting at Springfield. There it was necessary to come to a definite understanding, and by a fair working majority, the action of the missionary board was sustained.

The delegates to the general meeting went me and thought it over. The more the minority thought the more they saw that they could not conscientiously support the board of foreign missions with their contributions. They saw that if they continued to contribute they gave a tacir acknowledgment of the correctness of its policy, an acknowl-edgment that would be more atrong by the dollars that would pour in from their hands to the board than simply acknowledged it verbally. Accordingly, the preachers and the leaders of the church here and there consulted with each other by correspondence as to what they one or two of the more famou of them quietly advocated a withdrawal of contributions from the missionary board, although they advocated at the same time the raising of funds for missionary purposes, and placing them in the hands of other agencies for distribution. It was pointed out that this policy was all the more neces-sary as a rebuke to the illiberal spirit dis-played by the executive officers of the board for the reason the board's friends would be all the more strenuous in their exertions to raise a considerable fund for the coming year's work. In one or two churches in New England, when contributions were taken up for missionary purposes, blanks were left upon which the contributor could designate to what body he wished his money to go for distribution. It is now expected that the friends of the board—or, in other words, the majority of the denomination-will make a move of their own for a new organization of As the board is now the Missionary Bo constituted it is almost a close corporation What is desired is to have a truly represen tative body—one that shall not assume to dictate a creed to any member of the denomination, whether a missionary or a layman, and one that shall represent not only the strict Calvinistic sect, but the probationist as

The reorganization, when it is attempted will be based solely upon the idea of person al liberty, and the one argument us the change will be that the board must be made representative and not a close corpo . Meantime, there are those among the liberals who believe sonscientionaly in boycotting the board, and they may make things' very interesting before the winter is

Another "Angel in Heaven."

Every August for some years past the c ers at Lake Pleasant have been made hap pler by a wee bundle of sunshine and haps in the form of a little girl. She cam to the camp an infant and each succeeding year she grew more interesting and dear to all. Thousands of hearts beat more cheerily for her presence; she was of fully as much importance as any other inhabitant of Lyman Street, though the president of the camp, several directors, and an editor or two were her neighbors. Adelia Tice Quackenwas her grandfather.

Though it is a cold winter's morning and Though it is a cold winter's morning and the sound of wheels creaking over the snow comes in at the window, we can see a cosy tent embowered with pine and cak, the front thrown hospitably open, great red rocking chairs strewn around, and in one of them the stalwart six-feet in his stockings grandfather with Adella in his lap and her mother

rather with Adella in his lap and her mother and friends close by. A sweet picture it is one painted with indelible colors on the memory of many a camper and easual visitor.

Adella is now in her eight year and more lovely and lovable than ever; but we shall never again see her gliding among the trees, nor hear her prattle as she plays about the

camp. She has gone to her spirit home, to that Summer Land where the cold blasts of winter and the bitter winds of adversity are unknown. On the 20th ult., her beautiful spirit left the mortal form and was borne by sweet angels to the waiting arms of low ing friends on the other side of the myste rious river.

On the evening of the 23rd ult., the last sad rites were pronounced over the lifeless clay that once was so full of life and light The services were held at the home of Mr. Tice in Brooklyn. The mourning friends know the dear one still lives and that in due time she will welcome them one by one to her celestial home in the great beyond

Our Hollday Number-40,000 Coples or

The Journal's holiday number for last year was the best ever published; it went in to thousands of homes where Spiritualist literature was rarely or never before se carrying a new revelation to some and in-spiring others with a desire to know more of what is claimed by Spiritualists. This year it is our desire to make a hollday JOURNA far surpassing, if possible, that of last year The prospect is now most encouraging for an entertaining, instructive and every way excellent number, one that every subscriber will take pride in circulating an ng friends We ask the cordial assistance of our readers in making it a model sheet, for that matter we desire their co-operation in making every issue of special (alue, Those having m experiences in spirit communion, or of striking manifestations, or of the benificent re-sults of a knowledge of Spiritualism, are cordially invited to contribute to the holiday Journal. There should not be over 700 words in any contribution and a less number ly preferred, to the end that as great a variety and large a number as possible may represented. And don't forget that the manuscript must all be in the editor's hands next week. Sit down at once and prepare your offering while the matter is fresh in tour mind!

We hope to publish an edition of not less than 40,000 copies, and shall not be astonished if a larger supply is required. Friends who wish extra copies should send in their or-ders at once, remitting at the rate of five cents a copy. We will mail copies direct on receipt of list of names and addresses, with-out extra charge. Will not the friends of the JOURNAL, every one of them, make an extra exertion to place a copy in the hands of their acquaintances? Try it once and see how good it will make you feel and how much pleasure you can afford your friends at a trifling expense. Should some prefer to make a present to friends of a year's subscription, we shall not object, in fact we shall be rather pleased than otherwise. Try

CENERAL ITEMS.

Mr. John Slater gives a scance at Hyde Park on Wednesday, (Nov. 20th) at Flood's Hall, near the Illinois Central Depot.

Lyman C. Howe, who is so acceptably filling an eight months' engagement in Kansas City, Mo., lectured Tuesday, Wednesday and Thursday evenings of this week at Topeka

Now is the time to solicit your friends to cribe to the JOURNAL. Try it as earnestly and faithfully as your editor serves you and you will double his subscription list in a

The 1st District Association of Spiritualof Michigan, will hold its first quarterly meeting, of the sixth annual, at the Fireman's Hall, in Oxford village, December 3d and 4th G. B. Stebbins, of Detroit, and others will be present as speakers.

J. Clegg Wright closed his engagement with the Union Society of Cincinnati last Sunday, but will lecture in that city through December, reaching his home at Newfield, N. J., the first of the new year! He speaks during January at Providence. February goes to Philadelphia. nce, R. I., and in

Friday evening, Dec. 2nd, Mr. John Slater holds a séance at Avenue Hall, 159, 22nd St., for the benefit of the Young Peoples' Progressive Society. Those interested in this society should come forward and aid it as much as possible. Tickets can be secured of any of the members. Admission 25 cents.

Mrs. R. C. Simpson is at 394 Washingt Boulevard near Elizabeth street. Her health has greatly improved since our first an-nouncement and she is giving a limited numnonnements and one in giving a manufacture ber of sittings. From those who have sought to test spirit influence through her mediumship during this visit, we learn that the mental tests are unusually marked and sat-

Mr. A. E. Tiedale who has within two years made an excellent reputation as a lecturer in New Engiand, has been engaged for the Sundays of December, January and first half of February at Canton, Hilnois, by a public spirited lady, Mrs. McCall-Black. Societies in the west deairing his services for the last half of February, March and April can ad-dress him at Canton, Illinois.

Last Sunday, at Lesters Academy Mr. Slater was very much amused by seeing two negro babes on a card in mid air before him. In an instant he pointed to a lady sitting on the front seat, stating to her that she had lately laughed heartily at seeing such a card. She admitted that she had, and greatly wondered at the marvelous powers of Mr. Slater. All his tests were recognized, drawing forth repeated cheers from those present. His audiences are increasing in size.

D. P. Kayner, M. D., can now be consulted idence in St. Charles, Ill, having at his residence in St. Charles, Ill, having returned from Northern Wisconsin where he has accomplished a great work in restoring some patients classed as incurable, to whom he was called some weeks since. He will also make arrangements to meet patients in Chicago or to give them special attention in any part of the country.

Mrs. Ada Foye has decided to remov amily to Chicago in order to be with her husband who is in business here. She will arrive within a few days, and hopes by keeping within doors during the winter to endure the change of climate. She will probably be able to give private séances in her if so due notice will be given through the JOURNAL.

Every subscriber who is truly a Spiritualist, who loves justice as every Spiritualist should and who is owing for the JOURNAL, will pay up and renew before the end of the year. There are few if any delinquents on the JOURNAL'S list who can not pay up and renew if they will make one-half the effort to do so that the publisher does every week to give them a good paper and keep himself out of debt.

The Independent repudiates probation after death. Mr. Brown is less humane than was Robert Burns. The Scotch peasant-poet sang his hope that the good Lord would have on "auld Nickle Ben." New York editor gives poor sinners no hope hereafter. The Bible tells how the sins of ignorance are winked at and condoned, but one of that stuff is fit for The Inde Its word is-shall we put it plain?- "Give them hell!"

A religious paper in anticipation of Thanksgiving day, sent out a large numper of inquiries to prominent religionists asking them to write a postal-card what they were most thankful for. The responses were numerous, and it is something like a fairy tale to read them. A large portion of them referred to the hanging of the snarchists, and singled out "the vindication of the law" in their case as one of the special causes of gratitude to God.

Dr. H. H. Jackson of Cincinnati spent last week in Chicago. His many friends plied him with turkey and other thanksgiving things until he was forced to leturn home to prevent being killed with kindness. Robust and stalwart as he is, he declares there is a limit to his endurance, and that only let him catch some Chicagoese in his town and be will charter the Gibson House, if necessary, rather than not get even. The Doctor has the thanks of the JOURNAL for many courtesies in years past.

In China, there are among the different Protestant denominations seventy-nine perons who devote themselves chiefly to g cal work. Twenty-seven are women. There has been issued by the Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles nese doctors-themselves Christians-in the Chinese language will have a wide influence throughout China, in removing the prejudice against foreign physician

A. L. Coverdale, president of the Young People's Progressive Spiritualist Society, writes: "Tuesday evening, Dec. 6th, at 8 'clock the Y. P. P. S. will introduce Mr. J. Slater, at McCune's New Music Hall in wood. All the Spiritualists in that vicinity are asked to secure the attendance of skeptical friends and to aid in bringing as dience as possible. This society large an a orking for Spiritualism and the extension of its truths, and help must be furnished for its maintenance. We request each interested individual to come forward and assist us. An organization may be the outcome of this, if you only give us ald."

One paragraph in the will of the late b, the novelist and journalist, ran: "And I do set it down as my express desire that no member of my family or rela-tives or friend shall for me put on, at any time, any outward badge of mourning. Let no blackness of crape or funeral weeds cast its gloom upon my memory. I would that my beloved ones should seek the brightness and fragrance of faith and trust in God rather than the gloom that belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind. God bless you all."

Previous to the adjournment of the North Alabama Conference of the Southern Methodist Church in Tuscaloosa, Nov. 22nd, a resolution was adopted requesting Dr. D. C. Keiley of Nashville, one of the most eminent. Methodist divines in America and Missionary Treasurer of the General Conference, to resign his official position on account of his utterances in reference to the Emma Abbott episode at Nashville. The resolution will create a great sensation throughout the entire Southern Methodist Church. Dr. Kelley detended Miss Abbott's Fishing in church to defend herself against harsh terms used on theatre going.

theatre going.

The paster and official brothren of the De Witt Memorial chapel, Rivington street, New York city, applied to a police justice the other day for advice. The chapel is a mission in poor neighborhood. They print and distribute hand-bills setting forth that all are welcome to their meetings, and at the meeting them selves they invite all present to "relate their experience." For two months past, Miss Reacca-Fishn, aged 65, has taken the floor a every meeting the moment this invitation has been given and has talked straight about until after the hour for bringing the exer

cises to a close. The pastor has repeatedly asked her to sit down: attempts have been made to sing her down: Banker Morris K. Jessup has visited her father's house and remonstrated with her: the trustees have even proposed to her to submit the question whether she ought to monopolize all the time at the meetings to arbitration. Miss Fishn has gone right on talking. "The Lord has chosen me to work in His vineyard," she told Banker Jessup, "and I shall work there until he sends me somewhere else."

In excavating for an addition to a prison in Salt Lake City recently five underground cells were found, each 2½ feet wide, 6 feet long, and 3 feet high, and with walls 2 feet thick covered with hard plaster cement. The doors were gone, but parts of the hinges reained. There are believed to be many more of the celle at the same place. They are supposed to have been reached, when in use, by subterranean paths. Whether their doors were grated or solid is not known.

An exchange says: \ number of the Cath-olic papers are advocating the discontinuance of the use of flowers at funerals and the spending of money for masses instead. This may meet the Catholic idea, but the Protestants would probably consider such a reform as going backward. At least they would never consent to the money saved by abandoning flowers being used in hiring masses. They might agree to a part of it be ing applied to paying the minister for a funsermon, but rather than it should be expended for masses they would send it to the eathen. But the economic idea is not "all there is in favor of faneral reform. It is the least formidable, perhaps, of all the argu-

Three years ago Mrs. George Winter of Cincinnati swallowed a piece of bone. It went the "wrong way," through her windpipe, and into a lung where it lodged. She suffered great pain, had frequent hemor-rhages of the lungs, and from a stout wom-an wasted until she was almost a skeleton. An few days ago after a tremendous fit of coughing, accompanied by a hemmorrhage, she felt a stinging pain in her side. The ed to rise,and as it went up through her throat she felt a hard substance emerge from the windpipe into her mouth. It was the bone which she had swallowed three years before. She is now recovering har health

The fools are not all dead yet, as illus trated by the following from Pittsburg, Pa.: Two fashionably dressed young ladies cal-led on Alderman McMaster and one made information against Professor J. F. Balfour, of formation against Financian City, for fortune-telling and necromancy. She said that Bal-four had obtained from her over \$100 upon false promise that by means of spells and incantations he would restore her husband's affections to her. Two constables at once went to Balfour's residence, and while one rang the front door bell the other went to the rear, where he arrested Balfour in the act of escaping. Balfour tried to bribe the officer, and the noise brought out half a dozen young lady customers of the fortune teller, who took turns in hugging and kissing him. Balfour was unable to obtain \$500 bail, and was locked up to await a hearing on Saturday next. He is about twenty-seven years of age.

The St. Louis Christian Advocate (Metho dist; has a surprising article on talking in church, of which it says: "It is almost universal. We are astounded at its prevalence in city, town and country. The congrega tion is more like a quilting society, a gab bling school, than a decent, respectable congregation met to worship God. They have joked, talked, whispered, chatted, gossipped, and laughed till they are about as fitted for the service of that hour as a company of monkeys in the wilds of Africa. The sermon, failing upon such hearers, will have about the same effect as water poured on a duck's back, or rain failing on the sands of Sahara.
The old Methodists used to sing while the congregation was gathering; the spirit of worship and of song prevailed. The modern worship and or song prevailed. The modern Methodists chant, gabble, gossip and jabber till the preacher rises to announce his hymn, and the spirit of gadsbout, rattle-head, idle talker runs through the whole hour of chaffy

The St. James Gasette, England, is a sober The St. James Gazette, Ingiand: a social and self-respecting paper. It says: "Since it behooves us to face the typith in all things, and acknowledge it, why should so many worthy people seek to deny that the Mahommedan faith is extending rapidly in Africa and the Bast, that Christianity is reading at no such rate, and that amongst reading at no such rate, and that amongst read races of mankind the first-named and does seem to make better men of its averts than the other? It is impossible creed does seem to make better her of the converts than the other? It is impossible for any capable and fairminded man to doubt any of these things. It is unquestionably true, as Canon Taylor is blamed by many good people for believing; that in Africa, India, and over very large areas of the Eastern world Mahommedanism is making converts by thousands, where Christianity hardly makes one. And not by any means for the first time do we hear that whereas the 'native' converted to Mahommedanism becomes almost invaribly a noblet beltig—more sober, more trustworthy, more self-reliant and self-respecting—the native converted to Christianity often sinks into a desper degradation than the hissionary found him in. Witness to this effect has been given by Christian missionaries themselves, years and years ago; inavelers innumerable have noted the difference; and it is only on the testimony of such as these that most of un believe that there are 'natives' at all. We haven't any briter testimony, or any other."

"I do not want to destroy all the capitalists," said a French anarchist the other day,
for if there were no capitalists we anarchists and communists could get no work to do, for we would have nobody to denounce.

A runaway team in Hamilton, knocked down and ran over John Smith, and three of his ribs were broken. One rib pierced his lung, and the air coming through the hole made by the rib but confined by the skin which was unbroken, has puffed him up like a balloon from head to feet. It is thought that he will get well. -

It is said that some of the more liberal congregational ministers are considering the congregations in insign money to send as mis-sionaries to the heathen the young men whom the American board rejected on ac-count of their beliefs regarding the future state of the heathen. The rejected young men are of high character and ability and are consecrated Christians.

A Californian largely interested in the fur-seal industry says that sealskins are expensive, not because they are scarce, but be-cause the trade limits the supply. If all the skins that could be taken were poured on the market the fur would be so common that it would cease to be desired by the wealthy. So the seal-catchers agree upon the total num ber that they will put upon the market, and they make their report to the furriers of London and Paris, who meet each spring and decide upon the prices.

The Psychograph-An Explanation.

to the Editor of the Religio-Philos

The Psychograph—An Explanation.

To the icitize of the Religio Philosophical Journal.

The new attachment to the Psychograph may not be understood by the many who are experimenting with it. It was at first made with an index running over a large circle, the letters on, which were wide apart, so that there could be no doubt or uncertainty as to the ones indicated. Many found fault with this arrangement, which sacrificed ease for perspisuity. When the inventor interrogated the instrument as to a remery, it suggested that an extra alphabet be placed on one half of the revolving table, and a stationary index placed so as to mark the letters passing under it. This has been done, and now either index may be used. In the beginning the larger, or when great certainty is deelred, and after there has been an advance in mediumship, the alphabet on the revolving table, by which the speling of messages is much more quickly performed. If the stationary index should become bent in the mail, it can be readily brought in proper place, which should be with the point over the edge of the table, but not touching it. The fingers should rest lightly on this revolving table and be allowed to move with it.

Recommendations are being constantly received. A well-known lady in San Francisco writes that she had communications of a wonderful character spelled at her first trial, and by sitting has now become a writing medium. Others are not as fortunate, and are discouraged. We say to such, that the fault possibly may rest with themselves. The instrument is not a mere machine that will grind out communications; it is only a family in which at least one sensitive or mediumistic person may not be found, and the discovery of such sensitive members and their development, is the desirable office of the Psychograph. Any one desiring further information, may address the manufacturers in care of the Religio-Prillosophical Journal.

Mr. John Slater.

Mr. John Slater.

An Exhibition of his Remarkable Powers A Benefit.

That I have been consured for exposing an honest medium," said Mr. Slater yesterday afternoon, "is indeed a base imposition. An honest medium can never be exposed; there is no such thing as exposing a true and upright medium. For exposing fraudulent manifestations, you may censure-and upright medium. For exposing fraudulent manifestations, you may censure-and upright medium. For exposing fraudulent manifestations, you may censure-and upright medium. For exposing fraudulent manifestations, you may censure-and upright medium. For exposing fraudulent such things, and I believe it my duty as well as yours to denounce them wherever and whenever they are perpetrated." Mr. Slater spoke of the absurd adjustion in the Harald on last Monday. Spoh a ridiculous and untrustful report of the meeting in the previous Sunday only the more plainly shows the government (of the press by popular opinion. Whether R be false or true.

Over his hour was devoted to tests of the most a tartling nature. In the evening at Avenus Hall, the tests were still more remarkable, but space will not permit of their publication. As the meeting was being closed, the medium was suddeuly controlled by his guiding spirit, Falling Water, who made an eloquent appeal in behalf of the society, and prophested for it a successful future. Mr. Slater has broken engagements in Canton, Ill., that he may remain ong more Sunday in Chicago. He will appear in the Princess Opera House, 500 W. Madison St., for its benefit; a social entertainment and dance has also been ayranged for the occasion. We kindly request the attendance of our friends and also those who desire to aid us in this work. Admission 25 cents.

Avenue Hall. A. L. Coverdale. Avenue Hall. A. L. COVERDALE.

The Spiritual Union.

The above society, Mrs. S. F. De Wolf. President, is at present holding meetings in St. George Hall. 182 Madison street. On Sun day, November 27th a fine audience listened to several excellent discourses, vocal and instrumental selections and tests. Mr. Larkins, of lowe, gave a scholarly address, followed by Mrs. Orvis and Mrs. Eurlingame. The Bangs Slaters gave platform tests by independent slate writing, every name and relation being fully recognized. The scance concluded with spirit writing on a slate wrapped in a handkerchief and suspended from a gas chandeller fully five feet from any person. Mrs. Orvis contributed a vocal gem, and Mrs. Cole and Mr. Weldon sang the beautiful and impressive "Boft Flowing River." The society is receiving accessions to its membership and promises valuable work for Spiritualism in the west.

Chitago, Nov. 26.

A. A. Burnware.

Married.

ied, at the residence of Dr. J. H. Handall, Nov. 21vt, Howard Hishop and Miss Pear! Randall, Mr. O. A. father of the groom, performed the overmony. The received many valuable pro-est. "Only the two a and a few near friends were present."

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The Burlington Route, C. B. & Q. R. R., on and after December 4th, will run a fast train to Denver and Omaha. This train known as "The Burling-ton's Number One" will leave Chicago Daliy 12:01 noon, arrive at Omaha at 5 o'clocks. m., and at Denver at 10:15 p. m., the day after leaving Chicago. Through sleeping cars and coaches to Denver and dining cars en route.

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The Young Peoples' Progressive Society, meets every Sign at Avenue Hall, 159 22nd Street at 7:45 P.M.

The South Side - Lyceum of Chicago meets every Sur fternoon at 1:30 sharp, at Avenue Hall, 159 22nd stree

The Chicago Association of Universal Radical, Prograve Pptitualists and Mediums' Society meets in Spirit, Detry Hall, No. 517 West Madison Street, every Sunda to 218 p. N. and 7:80 p. M. The public conflaily inthe Adalesion free cents.

11. Nonman MacLaou.

12. President

13. President

The Young People's Spiritual Sciety meets every Sunday evening at 7:45 r.M., in Apolio Havi, 2730 State attract First class speakers atways in attendance. Admission from E.J. Monres, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afte I three o'clock, at 128 West 48rd Street, New York.

Church for Humanity 251 West 2Erd St. er, services Sunday at 11 a. M. Officers: sident; Oliver Russell, Vice President; se, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avnue.—Ser does every Sunday at 11 a.m. and 7:45 p.m. Conference every Sunday at 214 p.m. Admission free to each meetin

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Are, and Fulton Stree-bervices every Sunday at 11 A. M. and 7:45 F. M. Con-mencing Sept. 11th, Mrs. A. M. Giading will occupy the 16st trum until Nov. 1st.

Breeklyn Spirjiual Union—Sunday meetings at Frater city Rooms, corner Rectord Avenue, and South 2d street Members sedace at 10:30 a. x., Alpha Lyccum at 2:50 F. M. Conference at 7:50 F. M. Everett Hall, 398 Pulton Street. Conference every Satural evening at 8 o'clock.

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d August 22nd, 1886. The First Association of a meets every Sonday in Brat. 1's Hall, south-or Frankin and Ninh Streets, at the hour of Friends invited to attend and correspondence H. W. FAY. Free', 620 S. Brea. 1992. BAAC S. LEE Cor, Sec. 1422N, 12th St. G.

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nication, to necessing, Orsell, N. L., witten, "I had commis-ioned by the Symbolograph from many other friends, seem of the continue of the c

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SHAKER SERMONS.

Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

My Harem.

The following poem was written by Jeremiah thonay, a clever young editor and literateur of teago, III, who died July 23, 1883. It was copythed by Mesers, A. S. Barnes & Co. of New York, a published in their National Teacher's Monthly May, 1876.]

r May, 1876.]

A harem of beauties I boast—
Most excellent, dutiful wives,
Each fancies she pleases me most,
Nor disputes with her astsers, nor siri:
They are learned, and witty, and wise;
On my good and pleasures they dote;
But they never break family ties
To wrangle in public or vota.

At a word their soft breads they unfold and yield to my spirit's embrace;
Yet, when o'er her charms I grow cold, Contented each situs to her place. They fire me, they melt me, they find Where the fountains of reeling are his And the shackles of passion unbind:
Yet they hush at the droop of my ild.

They tall me the wooderful tales.
Of Persia and Araby bleet;
One speaks of Europe's fair vales,
And one of the virginal West.
Hot tore-failt one brings from the South,
Drunk in with the Sun's ardent beams;
And folk-lore one has in her mouth,
From the Northiands unguificent dear

Every week a new, beautiful form,
In my harem's retreat I enfold.
To the new love I'm never less warm,
Toward the old love I never grow cold.
Yet censure I scorn and dety,
And in Virtue's calm eyes dare to look:
No Mormon one Turkman am I—
Each beauty I boast is a book.

SIGNS OF THE FUTURE.

We have been dealing somewhat of late with "Signs of the Times." It may, perhaps, he permitted us, in conclusion of what we have been saying, to point out that what to a superficial observer seems, and is often mistaken for a temporary or fine decay of what is known as Spiritualism, is absolutely nothing of the kind. We have co the to a new development, that is all. The attention, too exclusively devoted in the past to wondering observation of various astounding phenomens, is no longer spent in that way. To some it has even seemed that an unintelligent persistence in mere open-mouthed astonishment has been carried too far. We have not been disposed to any surprise that three various phenomens should attract attention, evidencing as they do, not only the action of an unrecognized force, but also the presence of an unembodied in-ciligence. We know full well that it is by these methods that attention is satiracted in many instances, and that no philosophical means would achieve the result. It is true that there is a type of mind which needs no such material proof; and it is that special class of mind which at the present is most in evidence. We are becoming more spiritual and less material in our methods. For it is open to question whether a man, who has witnessed the most secastional phenomenan purporting to be caused by spirit-power, and has accepted them as such, is in any way thereby advanced. His knowledge need not make him a Spiritualist, and may leave him the mere materialist at it found him. If he wallows in phenomena, he will not be thereful and in our methods, but it is open to question whether a man, who has witnessed the may leave him the mere materialist, and may leave him the mere materialist, and in required the real may be a subject to an athetist. These are mere nicknames, full of sound and furry, meaning nothing. There has always seemed to us to be a phase of so-called Spiritatilism which is rather degraded Materialism, even as there are persons who would be rudeity called Materialists, who eiter

ism; even as there are person who would be tuescalled Materialists, who are not fifty called by that
le at all.

This being granted, the fact remains that no pround and prolonged attention to any phenomena,
such, can or ought to be dignified by any such
le as Spiritual or Spiritualist. And it is dimly
while not he minds of those who concern themwas with these matters, that the rationale of
criticulism is better worth attention than its rerated phenomena: that the why and the wherere, the sum and the end, are quite as important asenere fact. We do not desire in any way to disrange the importance of any fact. There will
ways be minds of the type that fastens on facts,
earths them, classifies and arranges them. And
relit is good work; a work, however, in this parniar department that is singularly, uniquely diffidit. The chemist, the geologist, even the biologist,
eats with no such difficulties as does the man who
says to deal with fallity phenomena, which he has
power to repeat, and which are, in the final issue,
werned by the irresponsible will of an invisible
exactor, and modified by a variety of conditions
which he is profoundly ignorant. We do
it know whether, even in what are (rather loosely). and modified by a variety of the is profoundly ignorant. We do whether, sven in what are (rather loosely), e exact sciences, every man can and does than precisely the same result as his neigh-apparently identical conditions. We should now from competent sources of information the personal equation does not come in biology and chemistry. It certainly does most markedly in psychiam. There we find one taken and another left. One man as we foolishly say, "by accident," to a definiteness of coariction of that which and the same and the same set of the same and definiteness of coariction of that which the same and the same same foolishly say, "by accident," to a definiteness of coariction of that which

The Pessimism of Buddhism. BY PERCIVAL LOWELL.

For all that it preaches the rescutial vileness of the natural man, Christianity is a gospel of optimism. While it affirms that at present you are bad, it also affirms that this depravity is no intrinsic part of yourself. It unquestioningly asserts that it is something foreign to your true being. It even believes that in, a mere or less spiritual manner your very body will survive. It essentially clings to the ego. What it inculcates is really present endeavor sanctioned by the prospect of future bliss. It satisfy takes for granted the desirability of personal existence, and promises the certainty of personal existence, and promises the certainty of personal improved in the property of the continue of the property of the pro

passion beyond he active country, is the cri du cour of pessimism. This life, it says, is but a chain of sorrows. To multiply days is only to multiply evil. These desires that urgs us on are really cause of all our woe. We think they are ourselves. We are mistaken. They are all lifusion, and we are victims of a mirage. They are all lifusion, and we are victims of a mirage. They are all lifusion, and we are victims of a mirage. This personality, this sense of self, is a cried deception and a snare. Realize once the true soul behind it, devoid of attributes, therefore without this capacity for suffering, an indivisible part of a great impersonal soul of nature: thee, and then only, will you have found happiness in the bilisarial quiescence of Nirwana.

With a certain postic appropriateness, misery and impersonality were both present in the occasion that gave the belief birth. Hamy have turned to the consolations of religion by reason of their own wretchedness; Gautama sought it, touched by the woes of others whom, in his own happy its journey, he chanced one day to meet. Shocked by the sight of human disease, old age, and death, sad facts to which litherto he had been sedulously kept a stranger, he renounced the world that he relight find for it an escape from its ills. His quest for mankind was immunity from suffering, not the active nellowing at happinese, he acted in conformity with the spirit of his world. For the dectrice of pessimism had aiready been preached. It underlay the whole Brahman philosophy, and everyhody believed it implicitly. Aiready the East looked at this life as an evil, and had affirmed for the individual extinction to be happier than existence. To wish for an end in each of the contract of the way to reach this desirable impersonal state. That road, he said, could not possibly land the traveler where it professed, since it began wrong, and ended nowhere. The way, he asserted, is within you. You have but to realize the truth, and from that moment for the professed, since it has been been as

Sirgage it seems at first that they who have lookle so long to the rising sun for inspiration should be they who live only in a sort of isthargy of life, while those who for so many centuries have turned their faces steadily to the fading glory of the sunset should be the once who have embodied the spirit of progress of the world. Perhaps the light, by its very rising, checks the desire to pursue; in its setting it lures one on to follow—December Atlantic.

Notable Articles.

press. New York City, Nov. 19.

there, occur some sentiments which have our unqualified approval. The writer thus delives himself.

"Boughtful and religiously-minded people are witching with anxious eyes for a practical and educational and elevations with maxious eyes for a practical and educational and elevations with maxious eyes for a practical and educational and elevations with maxious eyes for a practical and educational and elevations with the constructive power of Spiritualism? Where are its spiritual services of the british of the services will be its potency as a beneficial institution. All provides the situation of the services of spirit existence?

This is what is coming; and according to the turn which Spiritualism can be poch-pook the religious expected Spiritualism, are respectfully invited to consider the situation. Light, London.

W. Harrell writes: Your paper continues to be interesting, and doubly so was Br. Thomas's services which were tied together by a knot.

Thick diverge, both these men are able liberalists, and services are great influence or mainting, and doubly so was Br. Thomas's services which were tied together by a knot. The condens of the services of the services

High Art Mediumship.

BY W. H. WATSON.

In the advance of spiritual power we have been too apt to pay little attention to the growth of high art. What has already come through mediumship ranks only with the mediocre productions of the art world, and it is now fully acknowledged that all masters were mere or less inspired, and that distinct individuality marked the works of each. Spiritual science proves this to be a fact, for a manuerist or a copyrate annot possibly be controlled; good artist spiritual with the medium's own normal efforts, and for this cause the spiritual world has thought fit to steed the control of the co

Room 57, 243 State St., Chicago, Ill.

One of the strangest things in human experience is the inability of man to learn wisdom from the follies of his father. The son is continually failing into the pitfalls that entangled the feet of his ancestor and when one more venturesome strikes out into a new path, beimagines it is equally new to all men, and that he has only to tell everyone where and what it is, and they will straightway rush to see and ecloy his "find." But he very shortly discovers that very lew want to know anything about his elysium and when he becomes wiser he finds that his discovery, is not new at all, and that others had found it before him and as eagerly proclaimed its riches, only to meet the same scoffs and sneeps as himself.

In no department in life's experiences has the

energy as himself.

In no department in life's experiences has this been more marked than in spiritual things. The acceptance of spiritual truths demonstrated by phenomena has ever been retarded by the unwise zero of fresh and over-anxious disciples, too many of whom are like an honest but in judicious lady who recently had a very wooderful paychic experience; far beyond what is generally granted, even to the most earnest and persistent seekers.

facesing has what is generally granted, even to the most earnest and persistent seekers.

The voice of wisdom would have counselled her to reserve this for the ears only of those whose spirit-nal unfoldment would enable thesi to accept it; but this voice was unheeded, as it usually is, and her report is heralded unto "Jew and tientile, Greek and Barbarian." Amothy others, she told it to the wife of a prominent liberal minister of this city, doubt less thinking it would be accepted and the minister at once become a convert to Spiritualism. Instead of this, the minister's wife has not failed to repeat the story to people of all sorts and conditions and boiled, and when saked what she thought about it, this minister's wife asys she "is reminded of the story of the simple-minded old man, of whom a season man becought a Javor, saying, "You are my

The RELIGIO-PHILOSOPHICAL JOURNAL in the estimation of a large proportion of the leading anthorities on Spiritualism, stands precimitent as a fear-ies, independent judicially fair advocate of Spiritualism. It is admired and respected not only by reflecting critical Spiritualists, but by the large constituency just oxiside the spiritualistic ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher broader grounds, and give a clearer insight to the soul's capabilities and destiny. The JOURNAL has received more frequent and higher commendation from intelligent sources, regardless of sect or party, than any other Spiritualists or liberal paper ever published; the records will confirm this.—Cool River Record, Racine, W. Va.

A Holyoke, Mass., Correspondent, writes..... I love the cause I know you both love, but I never shed one lear over anything in your paper until that place of Dr. Wolfe appeared. I always seed the paper away or give it to the mins later to read, but that one was too much like the Beanar of Light.

Beanar of Light.

IS IT DEATH OR TRANCE?

Young Woman's Funeral Delayed

for a Week Because of the Uncertainty.

A peculiar case of what is supposed to be suspended animation has developed near Mankato. A week ago to-night Miss Ross Ffeister, 17 years old, who has been residing for the last fifteen months with a tierman family two miles north of the city, resired for the night in her usual good health and buoyant spirits. The next morning, not responding to repeated calls, she was found apparently lifetees in her bed. She was still warm, and her face exactly resembled that of a sleeping person. The Coroner was summoned and, after investigating the circumstances of the supposed death, decided that no official inquiry was necessary. There was no suspicion of foul play, as the family with which the young lady resided is highly respected, though Miss Ffeisler was an orphan and had some property coming to her. The funeral was to have occurred last Saturday, and every preparation was made for it. When the time came, however, it was found that the remains had not begun to decompose the though they were kept in a healed room and were not packed in ice. The face had a wonderfully life-like appearance also. After observing these and similar things it was decided to postpone the funeral until something developed. At present the body les to an unchanged condition. The undertaker has made thorough tests, and finds that no decomposition has taken place either externally or internally, and he pronunces it the strangest case has sever met with in his long experience is such matters. Hs thinks that the young lady is dead, and the health officer nonunces it the strangest case has sever met with that the young lady is dead, and the health officer nonunces it the strangest case has sever met with that the young lady is dead, and the health officer nonunces it the strangest case has sever met with that the young lady is dead, and the health officer nonunces it has the minunce, series when the body is kept in a cold room. This body has remained in the least during that time. Every that it is quite pale.

"The Story of an Enthesias," which will be published next week, is written by Mrs. C. V. Jamison, of New-Victans, the author of 'Woven of Many Threads," and of many abort stories of exceptional power, one of which, is 'The Drinkwate Tragon," published in Harper's Magazins a few years since, Mrs. Jamison has the temperament of the dramatic novellet. Her organization is singularly responsive to invisible and mysterious influences. When visiting Beston last summer, Mrs. Jamison related to the was entering the parior and saw before her a man in military dress who seemed entirely at home in the room, and the little girl supposed he was a callar and thought no more of it at the time. Later she asked her mother who the stranger was, describing the military excume, but no one in the house krew of him or had seen-him. Some time later the girl discovered among some old family portralis at the house of a relative, which she had never before seen, the exact portrait of the man whom she saw in her mether's parior, and learned that he was an ancestor of the family. There is no doubt that here perceptions which take cognizance of things invisible to others are a genuine endowment of certain organizations, and when accompanied with the distinctive literary faculty such writers give the perfection of imaginative romannes. **Heaton Traceler**

Prince Bismarck, like other great men, has his favorite flower. It is neither more nor less than the comming ned blooming heather. As long ago as 1882, when traveling in France, he write to his present wife as follows: 'Chambord castle in its present deserted state reminds me of the faste of its owner. In the spacious halls and was salcons, where kings held court with their mistresses, the tops of the Duke of Cordeaux form almost the only furniture. The sunny courtyards appear like so many deserted churchyards. From the tops of the towers one enjoys a fine view, but wherever one looks one sees nothing but silent forests and heather as far as the horizen. No town, no village, no farm house visible near the castle, nor as far as the eye can reach. From the inclosed samples of heather you will see how heautifully blossoms here the purple flower I fore so much—the only flower in the royal gardens. Swallows are the only living creatures in the castle, which is too lonely even for sparrows."—Berlin Tugblatt.

To Young Men.

To Young Men.

To Young Men.

There were young men who began life by hiring magnificent offices and sitting down therein waiting for success, in the full belief that it was the duty of success to come to them. There was the young man who, by way of exercising his pen, learned to copy his master's signature, and did it once too oftan. All were in error, as they generally found to their cost. What was wanted was industry, Go to work. It is the normal condition of life. Adam was put to work at once, and if he and his wife bad been attentive to their proper work, in place of roaming over the garden in after fruit, they would have made less trouble for themselves and their descendants. Don't get into your heads the fatal idea that you are gifted with genina. Genins is the curse of the country. I would rather be an ox treading the ground and trudging along to some purpose than a soaring eagle with similess flight.—Dr. Talmage

spondent of the Petit Courries de St. a religious weekly of the diocese of Liege, n. Orinel, whose maiden name was Marie Pepinster, whose lower limbs had both lyzed for two years, lately recovered the Prance, of Pepinster, Pranck, of Pepinster,

During the last few days a neet has caused much commotion in the neet has caused much commotion in the neet has caused much commotion. The remains of an aged woman had just been lowered into the grave when the grave digger thought be heard a noise in when the grave digger thought be heard a noise in when the grave digger thought be heard a noise in the man in great fright burned away.

The man in great fright burned away may be not a cause in the property of the state both, said that these things are to be told only to those who seek after them.

And their admonition should be besided by every gleaner in the psychical field, be he Gentile or be he Chicago, Nov. 11.

Jaw.

The physician gave it as his cointon that the woman had been placed in the castet alive but in a condition of istinary, though he now pronounced her dead. The fright experienced by the woman on the cointon was the ultimate cause of her death.—Le Mesager.

Lucinda B. Chandler writes as follows from Dansville, N. X.: I can't retrain from expressing up pleasure that you published that sereion by Mr. Palmer. What a giorious fruit of free and co-called Christian civilization that a system is established whereby an impersonal legally tresponsible power, can "limit the output" of the necessaries of life, even to sail! I liked what you said about the nanarchists but I consider the method of trying man in a bunch shoutinable. I counider the stanchism of Americans the Iruit of our shoutinable, unjust systems, and mammon slaver, We have much repentance to experience reputance that is a country to the stanchism of the stanc

Notes and Extracts on Miscellaneous Subjects.

There has been a fall of red snow in Allegbeny-

In the United States there is published one paper

The bicycle has been adopted in Persia. Six of the machines are in use in Telieran—two by nobles, the

misculnes are in use in Teheran—two by nobles, the others by telegraph men.

In the northern part of Michigan two bucks got their horns locked so that they could not get apart and were killed by kanters recently.

A cat in Portsmouth, Va., deliberately committed suicids by taking a position in a ceilar that was rabilly filling with water, and sitting still until drowned. Farmer Biggerstaff, of Bichmond, Ky., recently plowed up a dozen army crackers, which were as fresh as when the rebel forces abandoned them twenty-five years ago.

In the primary schools of Stockton, Cal., the boys in the lower classes also obliged to learn neediework just the same as the little girk, so that hereafter they can make small repairs for themselves.

The Philadelphia Ledger says that card-playing is a social craze in London, and that thousands of young ladies in that city are "familiar with the mysteries of the jack-pot poker and other like utensite."

election.

There is no place where the ups and downs of life occur more rapidly than in Washington, and as a result the pawnbrokers of the capital are all wealthy. The house occupied by Secretary Vilas was built by a pawnbroker.

The house occupied by Secretary Vilas was built by a pawabroker.

Under a recent decision of the North Carolina Supreme Court a judge in that state has issued a warrant for the arrest of a man for committing an assault with a deadly weapon, "to wit, a certain victous and large buildog."

An old negro engaged in digging a ground hog out of a hole on Benson Creek, near Frankfort, Ky, unearthed a tomakawk of fint, a knife made out of ab loos, several earthern bowls and a number of rudely-fashioned gold trinkets.

A postoffice enploye says that the gummed surface of a postage stamp should never be placed on the tongue. Moisten the other sides of the stamp and corner of the envelope, or the latter only, and the stamp will stick for all it is worth.

The wife of Henry Carlion, of Skaggs Creek, Bocknatte county, Ky., presented her husband with twins last week for the second time within a few years. The new comers are a boy and girl, and the happy faither has named them Grover and Blainey.

Dr. E. G. Ufford, of Agawam, Mass., is a line cili

years. The new comers are a boy and girl, and the happy faiher has named them Grover and Bialney. Dr. E. G. Ufford, of Agawam, Mass., is a fine o'll New England gentleman. He is eighty-six years old, weights 255 pounds, has practiced medicine for over fifty years and, this fail has dug and picked up 117 bushels of potatoes, and marketed fifty bushels. Veteran Cheeley Heal of Searsmont, Me, has just had his one hundred and eighth birthday. He lives with a young wife of sixty, and has but two weaknesses, one for tobacco, the other for telling yarns about the war of 1812, in which he fought. Dr. Frantzel of Berlin, reporting on the effect of tobacco on the heart, says that smoking will not affect a person for many years, and that then there will suddenly come a trouble of the heart. Common cigars, he says, are not so like by to produce the trouble as the finer ones.

The silk dress-coat has reached Boston, and makes a tremendous secosation among the dudes of the Hub. It is really a handsome garment, made of heavy, corded, justiceless slik, which at a little distance looks like the richest of black broadcloth. It is a Paris fashion.

The worst enemy of the California tarantula is a hig sect, comething like a ware, only in med.

The worst enemy of the California tarantula is a paris fashion.

The worst enemy of the California tarantula is a big sect, something like a wasp, only in much larger, which sitacks the mouster spider witnesser it sees him. Almost lovariably these wasps sting the tarantula to death in a short time, and then tear the body in pieces and carry it away.

Next summer there is to be held in London a Roman Catholic congress, at which all English-speaking communities will be represented. The three chief topies to be discussed are: The attitude of the Catholic church toward education to general; greater cooperation of the laity in the work of the church, and the diffusion of catholic literature among the masses.

masses.

A short time ago, in a well dug on the farm of Andrew Sissones, mile and a half south of Swan creek, in Illinois, was found a fine specimen of petrification—viz., an orange completely petrified, and taken from over forty feet below the surface of the ground; with it was size found a small twig of brush, which had thorns on it, but the man who dug it out broke the thorns off thoughtlessly.

The generally have

me inorus ou inoughtiessiy.

The unusually large number of young men who have been committed to the State Insans Asylum of Michigan in the last year and a half has led to the discovery that aimost all of them smoke cigaretts to excess. In many cases it is said to be sheointely certain that cigarette smoking was the cause of the insanity. It is also reported that a prominent society young man in Detroit has been made deaf by cigarette smoking.

site smoking.

Mrs. A. E. Bennett of Paynesville, Minn., Lous she heard a dog following her as she walk home the other evening, and, looking arous saw that a slender little animal was trottl along close behind her. It followed quietly un she reached home, and when she opened the desistated a moment and them darted into the hou and up-tails. It was a mink, which very so made liself perfectly at home, and with the Banne family is, as tame as a kitten, but very shy wh strangere call.

and then swore out a warrant for her arrest, charging her with assault with intent to hill. After a three days' trial Mrs. Jack was acquited, the judge holding that Fowler had no right to the ore, and that she had a right to defend her property.

Capt. W. D. Fitch of Williamsburg, E. C., has a pocket-knife which was found in the grizard of a large turker gobbler killed at his place. The knifes is three and a half inches long and about the size of an ordinary knife. The handle is made of dark-colored hors; and triammed with bright metal at each end, which no doubt caused the turker to take it for some kind of an insect. The handle of the knifes shows signs of having been wasted by digestlee. The turker was healthy and fat. Capt. Fitch mother location was a state of the state of the knife. It is curious how such a large, hard instrument could be awallowed by a turker, and how it could survive with it in its ginzard.

B. A. Bartlett of Randolph, in this State, is a markable rifleman. In a recent exhibition of his skill he is said to have bit a common white been six distance of twenty-five yards, holding his rifle in various positione. He also hit is postulous that, was not up degrees. Using a Eleculier hell, he shot through a 22-callibre burst, the border splitting on a knife-black on the further and of the revolver herrel, and each half of the bullet breaking an egy. He ignited a purior makes he had not he sades from cigars, and concluded by shooting a beau from the nose of a friend who had self-like pondamen in he skill to permit the attempt. All these researchable shots are vocched for he reputable wilmsees.

"It Might Have Been!"

When I was a sby little maiden, And he was a fair-haired boy, He said he would be my sweetheart, And he kissed me with childish joy; Alast for those hours of sunshine, And alast for the days that have been, When he was my little hero And I was his little queen!

When I had grown out of my childhood And wearied of doils and toys, And he was a bandsome young sallor, The idol and pet of the boys, He saked me again if I'd kies him And go with him over the sea; O, 'twas only in play that I whisper'd— Those words which brought sorrow to me!

And the years have rolled on unrelenting, Nor easying their hurrying flight— and the morning of life is fast fleeting and deepening down into night: Yet still there is hope for the faithful, And rest for the sorrowing heart, For I know I shall meet him hereafter Where sorrow nor trouble can part. *rederick_P. Farnol.

It is well to remember that happiness is not per-fection unless it is chared.

That great possessions may bring great misfor-tures.

That a foolish friend does more harm than a wise That the hardest thing to empty out of the heart is

That it is not necessary to be mean because one is

man of means.
That good temper, like a sunny day, sheds a rightness over everything.
That one of the causes that leads as to misfortune a that we live according to the example of others.—
Good Househarders.

A remarkably case of "substitution" was recently found in a Georgia iron mine. Workmen digging came upon a pine stump, or what had been a pine stump, now converted into brown iron ore. The stump showed all the fibres and bask of the original pine tree, and resin streaks were plainly seen in missees.

nong the natives of the Phillipine Islands when in wishes to marry, the parents of the girl be elected send her before sunrise into he woods, r the lapse of an hour, her lover is allowed to in pursuit. If he succeeds in finding her before et size becomes his wife, if not, he must abundon

his claim.

Hiram Brown, of Peoria, Ill., was ninety years old the other day, and seventy five big and little Browns assembled to do honor to the patriarch. He went to echoo! In Cummington, Mass., with William Collen Bryant, and was a deacon in the Congregational Church there until be became an abolitionist. Then the brethren went back on him and threw stones at him after dark, and so the deacon became a free-thinker.

"DOCTORING OLD TIME."

A Striking Picture—A Revival of Old Time Simplicities.

A Striking Ficture—A Hevival of Old
Time Simplicities.

In one of Harper's issues is given a very fine illustration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old timer, with his beliew, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another-version of the little, used for another purpose, "Old Time Doctoring."

We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country, has been for years lavestigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great-grandfathers' time enjoyed a health and physical vigor so seldom found in the present generatiod. They now think they have secured the secret of secrets. They find that the prevailing opinion that then existed, that "Nature has a remedy for every existing disorder," was true, and acting under this belief, our grand-parents used the common berbs and plants. Continual trepase upon the forest domain, has made these herbs less abundant, and has driven them further from civilization, until they have been discarded, as remedial agents because of the difficulty of obtaining them.

H. H. Warner, proprietor of Warner's sefe cure, and founder of the Warner observatory, Rochester, N.Y. has been preseng investigations in this direction, into the annals of old family labstories, until he has secured some very valuable formulas, from which fils firm is now preparing medicines, to be sold by all druggies.

They will, we learn, be known under the general title of "Warner's Log Cablis Remedies." Among

sold by all druggists.

They will, we learn, be known under the general fittle of "Warner's Log Cabin Remedies." Among these medicines will be a "Samsparilla," for the blood and liver. "Log Cabin Hops and Buchu Remedy," for the stomach, etc., "Log Cabin Cough and Consumption Remedy," a remedy calied "Sclapine," for the bair, "Log Cabin Extract," for internal and external use, and an old valuable discovery for Catarrh, called "Log Cabin Rose Cream," Among the list is also a "Log Cabin Plaster," and a "Log Cabin Liver Pill."

From the number of remedies, it will be seen that eye do not propose to cure all diseases with one operation. It is believed by many that with one operation. It is believed by many that with see remedies a new era is to dawn upon suffering manity, and that the close of the nineteenth century ill see these roots and herbans compounded under a title of Warner's Log Cabin Remedies, as popular they were at its beginning. Although they come they were at its beginning. Although they come they were at its beginning. Although they come they were they were more they were they will be come tired of modern doctoring and the public become tired of modern doctoring and the public become tired of modern doctoring and the public has great confidence in any remedies put up by effirm of which H. H. Warner is the best. The opic have become suspicious of the effects of coring with poisonous drugs. Few realize the jurious effects following the prescriptions of many often physicians. These effects of poisonous of the communication of the communication of the communication of the communications. Therefore we can reliaily which the old-fashioned new remedies the cf success.

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Catarrh, Cajarrhal Deafness and Hay Freer.
Sufferers are not generally aware that these diseases are coningfolia, or that they are due to the presence of living parasites in the lining membrane of the ness and entachian tubes. Microscopic research, however, has proped this to be a fact, and the result is that a simple resistly has been formathe result is that a simple reasedy has been formu-isted whereby caterrh, caterrhal deafness and has fewer are permanently cured in from one D three simple applications made by the patient at home A pamphiet explaining this new treatment is seen free on receipt of stamp, by A. H. Dixon & Son, Son West King Street, Toronto, Canada.

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In restoring diseased or wasted tissue is all that any medicine can do. In pul-tionary affections, such as Colds, Bron-chitis, and Consumption, the magazine and Consumption, the murous membrane first becomes inflamed, ther necumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the backing cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

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the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly estenced than any other pulmonary

specific. f. D. Bixby, of Bartonsville, Vt., L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had to go out. By the time I had hed the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a trav-elipg salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights.
I could seldom lie down, hast frequent choking spells, and was often com-pelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me. and, I believe, saved my life.

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No better antidote to the Georgian hereise could be de fined or destroyed than the exception work furnishes. An electro constructs a strong argument on the wholly false remines that progress has brought wealth to the few and sweety to the many.—Inter Ocean.

"Is to-day better or were than ye tendar? As well grows and productive power law about the law wait grows and productive power law about the law waits intermation. There are wrong to be righted, but the great toting host is gaining instead of loving, is his conclusion. Saginary Courier.

George's assection that fand and wage savvitude is worse than chaitel slaver; than is done by quoting from slave overseer pornais brought neets during the war, and from old advertisements in Southern newspapers, thereing what chattel slavery beliabily was.—Vew York Tribuns.

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HICAGO, ROCK ISLAND & PACIFIC RAILWAY

The Creat Rock Island Route anters Speed, Comfort and Safety to those

The Famous Albert Lea Route

R. R. CABLE. E. ST. JOHN, E. A. HOLBROOK, Fourth Gart Hyp. Anti-Gart Hyp. Gart Has & Page 145.

THE GREAT

SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the pos-egitive Powders". So says J. H. Wiggins, of Bear

For sale, wholesale and retail, by the RELEGIO-PH CAL PUBLISHING HOUSE, Chicago.

WhatailsYou

pooning after eating, emptiness of stomach, emptiness of stomach gaie coated, bitter or irregular appetite, diadaches, blurred eye, ske before the eyes, of stabes, alternating as, sharp, biting, transhere, cold feet, drywwakefulness, or disheas, alternating as, sharp, biting, transhere, cold feet, drywwakefulness, or dishens, of the cold of

MAI ARIAI FEVER.

LIVER DISEASE

A. Cass, of Springfeld, Mo, th liver complaint, dyspepsia Medical Discovery' cured

Thoroughly cleanse the blood, which is the fountain of health, by using Ds. Pierce's Golden Medical Discovers, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all

inveterate blood and skin diseases as the following testing puble of curing any and all blood and skin disease



ATTACK.

WORLD'S DIRFERSANT MEDICAL ASSOCIATION, 688 Main Street, Burlialo, N. Tolk, 688 Main Street, Burlialo, N. Tolk, 688 Main Street, Burlialo, N. Tolk is to be identified by the to you the facts in relation to the complete cure of a most aggravated case of sain-rhoum, by the use of your had been a great sufferer from sail-theum for years. The disease was most distressing in her between the complete was most distressing in her between the complete was most distressing in her between the complete planters, alves, olintiments and uring the winter months had to have her hands he pain was quite severe at times and her general affected, paving the way for other diseases to rived no benefit. Finally, about ten years ago, I channed to read file of Dr. Pierce's small pamphiets setting forth the merits of his "Giglden Medical Discovery" and other medicines. The adms struck

my fancy, and seeing that it was essentially a blood-purifier, I i mediately recommended it to the old lady who had been so loss sufferer from satirbeen. She can be loss affected from satirbeen and the sufferer from satirbeen. She can be suffered from satirbeen had been suffered from the suffered from suffered from suffered from the suffered from the suffered from suffered from the suffe

Consumption, weak Lungs, spitting of blood. GOLDER MEDICAL DISCOVERY CURS Con-sumption (which is Scrofnia of the Lungs.)

Breath, Bronchitts, Caronie, Nami Cotarrie, strengthens the system and purities the Breath, Bronchitts Caronie Nami Cotarrie, strengthens the system and purities the Severe Coughs, Asthmax, and kidner after blood.

CONSUMPTION.

CO., Ohio, writte: "I have not the words to Co., Ohio, writte: "I have not the words to express my destinate to the coord your write. Bhe was taken with consumption, and after trying one doctor-after another I finally gave up all close of relief. Being very poor and having but one dollar in the world; I prayed to God that is, might show me something; and then it seems as though something did tell me to get your 'dollers Medical Discovery'. By wife took it as directed, and as a result she is so sha one work now.

GAINED OF CHARGE PASSES OF CLASSES ENGINEER OF CHARGE ENGINEER OF CHARGE PASSES OF CHARGE ENGINEER OF CHARGE OF CHAR

COUCH OF FIVE YEARS' STANDING.

Mrs. N. W. Bacz. of Newfuns, Vermont, sure "I feel at liberty to antenowinday the Golden Medical Discovery," which court a cough of five roury standing, and dynamics, from which I had suffered stor a long time."

Asthmas Cured.,-Cannin S. Srowniz. Postnistress at Mon-rolld, Colorado, says her husband was cured of asthma, by using "Golden Medical Discovery."



WORTH \$1000

Wite: "I have faken your wonderful of felicitie, Florida without "I have faken your wonderful of felicities Medical Discovery" and have here carred of the consequence of I am now soom and well, and have only specific them delice and I would not take three thomass delice and to put back where I was.

and be put be Discovery is Sold by Bruggista. Price \$1.00 per Bottle, or his Bottles for \$2.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propr's, 663 Main St., BUFFALG, E. Y. fore you only a few of the strands of which we twist our cable and a cable that has held the heart of the world. Moses may have made many mistakes, and Mr. Ingersoll may deal with them in a very amusing and effective manner, but does he ever attempt to explain away these and similar facts that are transpiring before our eyes? Ahl friends, does it not clothe with new beauty field and flower, valley and plain, towering mountain and twinking stars to see on them the imprint of the Ureator's hand, and in them a divine, and infinite meaning? Is not beauty richer, music sweeter, order more suggestive and truth more inspiring when they are held to be emanations of an infinite mind? But if man is a child of chance, and in a world of chance is playing but a chance game, and all is soon to end in total extinction, then is life utterly devoid of all high meaning; and ambition, aspiration, self-sacridce, pains-taking discipline, and all upward bearing, zeet are but solemn mockeries, shimmering monobeams on mountains of ice. But, if God be God, and man is his child; if life is educational, if personal improvement is eternal personal capital, and death but the portal to an ever-heightening beyond, then the scene changes, and God's good angels becken us onward over every inch of the way. And if, our word this moraing helps any soul to see and feel that in cherishing this faith it plants its feet on the rock of ages, our object will be accomplished.

X

For the Religio-Philosop THE REASON WHY.

As Given by Judge E. S. Holbrook.

As Given by Judge E. S. Holbrook.

It is now Oct, 29th, Sunday, and as I am in the spirit on the Lord's day, as was John the revelator (though likely of quite a different order). I take up as usual the latest issue of your ever valuable, spiritual paper, sometimes a revelator, too, for the sustenance and refreshment of the henemost spiritual man. Herein I read with pleasure, and I hope with profit, too, the reports of some remarkable experiences of our co-psychological student Dr. Wolfe, of Cincinnati, before this, fartamed along this same line agith happy recipient of strange visitors; and I exclaim, "God-speed him in his work so full of promise." I see also the letter of our gifted preacher and expounder of the latest oracles of God, Mrs. Watson, from the sunset land of gold, and notice especially her treatment of the question if Spiritualists should or-will go into the Christian churches. And now my mind runs back to that and kindred questions lately discussed by some of your able correspondents.

mind runs back to that and kindred questions lately discussed by some of your able correspondents.

I will, by your leave, make some comments; but first I want to say a word about my humble self, made proper, if not necessary, by what has transpired. Some one of the learned ones threw out the suggestion as to me, though indeed quite differentially, as to the experiences that I seemed to myself to have, and enjoy, too, in materializations,—those that I reported to the world through your paper last winter—that likely I was psychologized at the time, and that I did not, in fact, experience what I thought I did; and so my testimony as to an objective reality was not good. I refer to Mr. Chaney, but its likely that others have said the same thing, or thought it, at least. I find no fault. From my knowledge of the world. I could but conjecture in advance that people would so write, a few, or talk, many more, or so think a great many more; but I thought as well, that it was not wise to be attashed by any or all of them, and so, keep my knowledge to myself. Therefore, to him and to all others I will take occasion to say what follows here, for whatever good it may do, or whatever bearing it may have on the past, or the fature, also, for I did not tell, all my story, and I may have more to give out when the proper time comes.

As a Mesmentzer. AS A MESMERIZER.

When mesmerism broke out in New Enginad, I stumbled upon it because of my environment. I was going to school, and knew one of the sensitives approximate to me in family, age and, acquaintanceship. Upon experiment it was discovered that I had the peculiar power to mesmerize. Whatever it was then no one knew; only most people, the ministers especially, knew it was of the devil. I will skip over and along now as an old story, and say, and so forth. I was wonderstruck, but had no fear, and so I made use of the opportunity to know what I could. I therefore rode on the front wave of new things. Soon we called our new unknown magnetism, and then

PSYCHOLOGY.

PSTCSOLOGY.

The nub of this is that I was, and I have been all along, and am now, a dispenser of psychological influences, and not a receiver, or subject. Indeed, since Spiritualism came, as before, so far as I know. I have continued untouched by any such influences, whether mortal or spiritual. I mean at the scance table while others can feel influences, and jerk, and Jump and shout, poor me has to \$1 \$110 because no power moves me. I call this stolldity, and do not let any man, just out of regard to my mistortune, away out in the circumference of the country (Chicago being the center, you know) speak of my supersonsitiveness, and, therefore, my in-ability as a winness. Perhaps it would be healthy, in a logical sense, for me to remind Mr. Chaney and others that they ought to consider in this connection that

THERE WERE PRESENT
twenty to forty persons at each scance, and
the scances continued week after week; and
many repeated their attendance for the purpose of simply visiting with their spirit
friends. To say then, that they are all psychologized, and all the time, so that they
cannot be believed on the matters of chiective facts—this would be carrying the ques-

cannot be believed on the matters of objective facta,—this would be carrying the question to absurdity.

Again, another correspondent writes that he attended Mrs. Reproide scances, and he pronounced that there was only one volce from the reablent (and that, of course, was her own). That, certainly is an antagonistic romark to sil who differentiates. Now, again, 'will say for myself, to justify my statement, that "Mr. Grout said," or that "Mr. Grout said," is practice, and the faith is made strong by the Word of the living God and the faith is made strong by the Word of the living God and popular from an one of contempt, and the arrows of sarcasm and interventing to said, "Mr. Editor, what have we to place against all this? Surely when all this is implicitly believed in, and the faith is made strong by the Word of the living God and the faith is made strong by the Word of the living God and the faith is made strong by the Word of the living God and provided the same and pleitly believed in, and the faith is made strong by the Word of the living God and provided the same and pleitly believed in, and the faith is made strong by the Word of the living God and provided the same and pleitly believed in, and the faith is made strong by the Word of the living God and provided the same and the faith is made strong by the Word of the living God and provided the same and pleitly believed in, and the faith is made strong by the Word of the living God and provided the same and pleitly believed in, and the faith is made strong by the Word of the living God and provided the same and pleitly believed in an everlance of the word of the living God and provided the same and pleitly believed in an everlance of the word of t

varied circles and manifestations is just one of the things that are yet in mystery, and stand before the public for explanation. Successful materialization is a great mystery; failures by the same mediums are great mysteries too. Here is a great work to be done; who will perform it and bring ONESS OUT OF CHAOS.

ORDER OUT OF CHAOS,

ORDSE OUT OF CHAOS,

Truthout of clouded perplexities?

Now, then, these spirit manifestations in
the presence of Dr. Wolfe (and I will include
the hundreds of those others equal to them,
and the thousands of those others that are
nearly equal), they are good indeed, but, ohl
how unavailing. Here I am to interpose my
confession and my lament and my disappointment. When I first examined and
proved these new and strange phenomens,
and found they were sufficient

To PROVE SPIRIT EXISTENCE

TO PROVE SPIRIT EXISTENCE

and found they were sufficient

TO PROVE STIRIT EXISTENCE
by the usual methods of logic and science, and further found by these, that the leading dogmas of the prevailing Christian churches, so repugnant already to all good reasoning, were actually disproved—and instead there was that which common sense and benevolence could contemplate with pleasure—i "rejoiced with exceeding great joy." Now, I said, the Gordian knot is united, or cut; this great question as to the future of man is answered; this question of such great interest that has brought so much contention and woe to the generations past at least, and fills with fear and bitterness now. How quickly and gladly will the pasple leave those myths and hasks and bones, and come to enjoy the truth as now revealed!

Here it is that I confess my disappointment. It is hard to understand it yet. As we go, a few of the many people, on Sunday to our little gathering, and know that we will hear direct from spirit land; and as to the true import of life and death and a glorious future to all (though last and least to those who postpone their struggle for the noblest things), we meet full throngs of those who postpone their struggle for the noblest things), we meet full throngs of those who postpone their struggle for the noblest things), we meet full throngs of those who postpone their struggle for the noblest things, we repart to the end why does it so remain? Last night I visited the

PANGRAMA OF "JERUSALEM ON THE DAY OF THE CRUCIFIXION,"

PANGRAMA OF " JERUSALEM ON THE DAY OF

and I guess I saw a little more plainly the reason why, at least, one of the chief reasons why, than ever before. Quite evident it is because our phehomena are so insignificant beside the Christian as they allege and believe them to be. For what is there, taking the bulk of mankind as they are, what is there that stands for evidence in religious matters except prodigy? Yes, prodigy, one word for many. I mean all that seems wonderful, unnatural, miraculous. Such things are divine, and one other, and therefore anything the more prodigious it is, the more divine. In this panorama we are in the midst of prodigy; it is prodigy all around, here, there, and everywhere, now, or has been in the past. We are standing outside the walls to the north, and the next is Mt. Calvary, a rock vaulting straight up several hundred feet, with three sides at least perpendicular, itself and all its surroundings rough, jazged, desoilate; the sky darkened with clouds. Some master of ceremonies describes with appropriate eloquence, so far as that can be. This picture represents the Crucifixion. That upon the middle cross represents Jesus, the Son of God, who died for the sins of the world, for the redemption of mankind, and so on. Now come the other things in order, just as we have heard them in camp meeting style, only so much the more vivid, as now we actually see.—So the whole group is gone through with, too weary and too much to repeat here; and I was surprised to see so many right here oh the ground at once, and everybody and everybling prodigious; camels, men, mules, 'people and caravans, all prodigeous, horror stricken, and so dark nothing could be plainly seen. Yow this is explained thus: The time was from the sixth bour, when there was darkness over the whole land, until the ninth hour, and then there was the loud cry as of the mighty God, the earth quaked and the rocks rent, and so on. The resurrection of Jesus, though not pasted here, for want of unity of time, is alluded to with its earthquake and other attendant prodigies.

tippings, and thence on to spirit materialization, all good to us who hold curselves to the rock bottom of science; but how small in front of the great church that makes prodigy, old or new, its chiefest pillow, and does now, or has, manufactured prodigy at will, and will anstain it by power! Hence it is contrary to my earlier expectations that our progress must be comparatively slow. We shall meet perhaps the wants of some agnostics that seek to know. We shall meet and receive and satisfy those who, by satural laws, have, outgrown the church and are casting about for knowledge and rest; and even as to most of these there is an indescribable something that holds them where they are; and now seemingly more than before. I tell them, I tell ministers of my experiences, tell them I have better evidences of resurrection than Thomas had, I even say to them that I have had more evidences of spirit existence, and the conditions of spirit life than all they have in the whole Bible, even if it all be true; and yet they make no account of it, and will go and tell the meeting of Thomas with Jesus, as divine evidence, and say nothing of mine. Well, we cannot proselyte as others have done and do, by force, nor yet by presenting unwelcome truths. Nevertheless we will keep our light shining though we have to wait, knowing that, under the law of cternal progress, men will sometime come to a higher estate, and will abandon a theology

have to wait, knowing that, under the law of eternal progress, men will sometime come to a higher estate, and will abandon a theology that stands upon proofs.

We come now to the question raised, as I understand, by the practices of some, till a discussion has arisen,—what about attending the Christian churches, and what is the future of Christianity and Spiritualism—will Christianity absorb Spiritualism, and should we submit to be so absorbed? Or will Christianity come to Spiritualism and so pass out, and have no distinctive organization?

To answer the first by my own action. I

pass out, and have no distinctive organization?

To answer the first by my own action, I will say that I go somewhere; to the Spiritualists meetings first, to the liberal Christians next; and then to the orthodox. I have sometimes been chided for it, but I think there is good in such practice. The good, or evil. of going consists in the spirit and method. Let net a Spiritualist neglect his own meetings. Then if he will go to a Christian church, let him go as a Spiritualist, with his armor on and fully charged with his own principles. Let people say "That one is a Spiritualist, and how well he behaves, and how nobly he acts. He alds every good work." Let him go, sure enough, to enjoy what is enjoyable; and it is theregood preaching, in the main; good music, and fine society; but let him go also as a preacher of good news, and await his opportunity—it will come. But never to deny his principles, nor hypocritically to affect those of the church that are unirue, for ease and quiet and popularity. It creates a kindly feeling, and they will say "He comes to us; we will go to him," and so there will be humanitarianism, at least, between them. According to my independ a here will be humanitarianism, at least, between them. According to my independ in have seen too much of self-imposed isolation among Spiritualists. I would sooner impose my presence on those of other faiths, and recommend my cause as best I could, but that implies gentility and decorum.

THE SURVIVAL OF THE FITTEST.

This principle will apply in the long years, at least, to the future of Christianity, and Spiritualism,—in spirit at least if not in name. I believe in universal Spiritualism at the last, and so I believe in universal Spiritualism at the last. This is the democracy of religion,—the freedom and happiness of each soul. If we will have triumph we must do that which is needful to have triumph. It may be a fancy of mine, but it seems to the that now is a time of trial. "The love of many waxeth cold." Some want ease, some want slumber. some want popularity, and few want trial and martyrdom. We are halting somewhat in our on-qward march. There are many burdens among us that need not be—may we say some demons that will not be exorcised. Some say that there are demons in the Spirit-world (demons at least to us and our cause) that bring trouble, a matter, that might well be believed. It better be held till at least otherwise proved that the demons, or errors, are of our own creations, or live by our permission; therefore ourselves may, and should, east them out. Let us bravely maintain the truth already given to us, and add unto it. Let us THE SURVIVAL OF THE FITTEST.

CULTIVATE MEDIUMSHIP,

CULTIVATE MEDIUMSHIP,
make it more true and perfect, and hence a
better source of evidence; not for prodigies
as such, but actualities along the line of
science, and ist us be second to mone—nay, be
the first along the line of morality, and then
our religion will be attested as fit to survive,
and so will survive.
Chicago, Oct. 29, '87.

Coman's Conference. LYDIA R. CHASE, LEADER. 2189 UBER PLACE, PHILADELPHIA, PENN.

Moral Courage.

Canst thou bear defeat? O warrior
Fighting on life's battle-field,
When thou'rt conquered in a coatest,
Dost thou then know how to yield?
Yield thy sword and furl thy colors,
But maintain thy purpose true;
That thou mayest in coming conflict.
Courage have to dare and do?

Fortuse is a fickle goddess,
Man must woo her when be may;
First defeat and then a victory—
Thus she doth with mortals play;
When she miles, be not elated;
When she frowns, he not dismayed
Press with bolder courage forward,
Final victory's but delayed.

Truth must triumph, so must effort.

Effort for a worthy goal;
And as flareer grows the struggle,
Still yet stronger grows the soul.
Courage, then; sudure, be patient,
Neer let thy efforts cease;
Fix thy aim, and thus pursuing.
Thou shall know the conqueror's peace.

—Stella Marble.

han thirty years ago only a handful of peo-ple had ever even heard of its modern-advent, nor can guess what a sublime herolam was necessary at that time to enable one to lead the van of such a "foriorn hope."

In those early days of the "new dispensa-tion," there came forth such a leader, from out one of Boston's oldest, proudest and most conservative families, its head a "City Fath-er," her mother a devout member of the Old South Church—that synonym for orthodox exclusivences.

out one of Boston's oldest, proudest and most conservative families, its head a "City Father," her mother a devout member of the Old South Church—that synonym for orthodox exclusiveness.

Raised by her spirit guides from what her friends feared would prove a bed of death, she was led forth a modern Joan d' Arc to crown as king this grand new Revelation, and to proclaim it as her mission to the world. Gently and tenderly reared as she had been—her hands unused to toit, or her feet to the rougher walks of life, fitted by her grace and beauty, as well as her intelligence, to adorn the select circle in which she moved, she left the brilliant society, the luxurious home, the fond and loving mother, to go forth through the "highways and byways," and to preach the gospel of immortality.

One Sunday in the city of Bridgeport, Ct., being herself "off duty," she was invited to go with a Baptist friend to attend "her church" and listen to "her minister." The reverend gentleman had given notice the previous Sabbath that his sermon on this particular day would be a continuation of the former one, a kind of sequel to it, as it were; but observing a notable in his audience, he changed his plan, and took as his text the description of the "Dragon," the arch enemy of mankind, he of the hoofs and horns, who roams up and down the earth "seeking whom he may devour," and polnting with his index finger to the pew that hield our Rosa, he said in a clear and distinct voice, and with solemn emphasis, "Behold! the very_Dragon is in your midst!"

Our brave little_medium (for she was a trance speaker/quietil took out her eye glass, that ready weapon off the Boston girl, and adjusting it to her eye, she gazed with such imperturbable gravity at the zealous pareon, that he grave exceedingly nervous and driw a very excited and exciting picture of the future of heretics and the temperature of the future of h

and hilfs."
But the sweet mortal lips through which
this remarkable prophecy was uttered, were
slient before its complete fulfillment; for
Rosa T. had passed from the scenes of earthly conflict into "that peace which passeth
understanding."

From Vineland, N. J., comes the story of Mrs. Mary McMahon. a widow seventy years of age, who is building a house and barn for herself, being the architect, carpenter, plasterer and laborer, all in one. She owns the place upon which she is building, and lives upon a small monthly allowance received from her brother; and having reduced the cost of her subsistence to about eighteen cents per day, she uses the remainder of her little stipend in the purchase of second-hand building material, and the work has thus been going on for three years. When the weather is too cold to admit of outside work, she devotes her time to inside improvements, such as painting, patching up, plastering and papering.

Mrs. McMahon has the face of a young girl.

papering.

Mrs. McMahon has the face of a young girl, her cheeks are rosy and her eyes a mild blue, and she has a crown of silver locks that add much to her beauty. She is a good painter, a fair carpenter, not much of an architect, but a first class paper-hanger, says the Cincinnati Enquirer.

There is more experience, time and brain work represented in the preparation of Hood's Saranas rills than in any other medicine. It is this which makes Hood's Saranastilla peculiar in its curative power, and in the remarkable curse it effects. Give it a trial.



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ers of the Journal are especially requested to thems of news. Don't say "I can't write for the Send the facts, make plain what you want to I "cut it short." All such communications will rly arranged for publication by the Editors ies or the ion, and well authentical of spirit phenomena are always in place and will

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oem by Charles Dicker per Magazines Received. Seived. New Music Re

PAGE.—The Churches and Amusement, conious Culture, Long life. Thoughts on is True? Mr John Slater. General Items.

ern Paus.—J. Clegg Wright. America am and Grd in the Constitution—ism. Inion. Miscellaneous Advertisements.

PSEUDO-ZODIACAL MYSTICISM.

The Star Aleyone .- Dr. Kenealy's "Enoch."

as glad to see, in the JOURNAL of Nov. he criticism of Mr. E. Whipple's crudi-y Mr.-J. G. Jackson. When I first read hipple's remarks I felt inclined to send

ties by Mr.-J. G. Jackson. When I first read Mr. Whipple's remarks I felt inclined to send Mr. Whipple's remarks I felt inclined to send Mr. Whipple's remarks I felt inclined to send to the JOURNAL some critical reflections thereupon, but being quite busy at the time, I falled to do so. I am glad now that I did not then write anything in reply to Mr. Whipple, since the work has been done by Mr. Jackson more effectively than I should have done it. Mr. Jackson, being a specialist in astronomy, is excellently well fitted for the task of correcting the blunders of sciolists and smatterers in that science; and I have read, with great pleasure, the various articles from his pen that have appeared from time to time in the JOURNAL.

Some time since in the JOURNAL I announced my intention of publishing in its columns a critical examination of the so-called astro-theological or mytho zodiacal theory of religions, as expounded by Mr. Dupuis and others. A large portion of this examination has been written, but fix completion has been delayed owing to the difficulty of securing copies of certain works that are now out of print and very scarce, which works contain important data necessary to the redutation of the untruthful theories controverted. Some of these works I have at length succeeded in procuring, and I shall probably secure the remainder at no distant day,—after which I shall finish the critique and send it to the JOURNAL for publication.

on "the Central Sun," propounded the interval that the proposation of the proposation of

ler's theory; in fact, it never had; from the first, a single positive truth upon which to As regards the asserted immobility of

Aleyone, the only way I can account for such a statement being made is, that Aleyone and the polar star have been confounded. Ap-parently all the stars in the northern constel-lations are seen to move once in every twentythe polar star have been confounded. Apparently sill the stars in the northern constellations are seen to move one in every twenty four hours around the polar star;—that star thus seeming to be immovably fixed as a central point in the heavens. Taurus makes this revolution similar to the 'other constellations, and Alcyone, or, as it is technically called, Eta Tauri (of the third magnitude,) is seen to move completely around the polar center once every twenty-forn hours. How then can it be said that Alcyone is known to have the same proper motion in space as the other stars in Taurus. It is an astronomical impossibility for any star in the heavens to seem to be absolutely motionless. Even were Alcyone the central sun of our universe, it would not have the appearance of absolute immobility. Though it were itself fixed in space, the motion of our solar system around it would necessarily give it apparent motion. To state, therefore, that it smottohless as a proof of it being our galactic centre, is beside the point and meaningless. Spectrum santysis—unknown, as at present utilized, in Maedler's time—tells us whether any star is approaching or receding from the earth, and its rate of ap-

vagaries and absurdities. The more extra agant the theory, the surer was he to en in its behalf. For years he was the law ing stock of the sensible inhabitants Britain. One of his latest "fade" was espousal of the cause of the impostory laid claim to the Tichborne estates, Art Orton. (2) Dr. Kenealy's work on "Enoc in two volumes, was published in 1872. contains translation of a particular of the contains translation of a particular of the contains a contains

the weakminded and the mystically inclined into strange and devious paths of intellectural fatulty and vaculty. Naturally the rubbish in Kenealy's book, being much in the same line of thought as that indulæd in by the mystics of the day, is more or less utilized by them.—one instance being the use made of his "Enoch" by Mr. Whipple.

(3.) The book of Enoch, as stated by Mr. Whipple; but is a spurious production to which the name of the mythical patriarch was attached. (4.) It does not contain a representation of the Dendera zodiac; and (5) the zodiac which it does contain was not ascribed to Enoch by Kircher. The Dendera zodiac was a very different one from the one represented in Kenealy's "Enoch." If Mr. Whipple will dook at the frontispleee to the second volume of Gerald Massey's Book of the Reginnings, he will find pktures of the two zodiacs side by side; and he will thus be enabled to see what a blunder he, has made in identifying the Kircher zodiac, with that of Denderah. Kenealy's "Enoch" makes no reference to the Dendera zodiac and the Dendera zodiac does not show the vernal equinox in Capricornus. The zodiac represented in Kenealy's work is one published by the Jesuit Kircher, and ascribed by him, not to Enoch as Mr. Whipple asserts, but to the second Hermes, a Greco Egyptian personality as mythical as the Biblical Enoch. There is strong reason for believing that this Kircher zodiac is an ideal one gotten up by Kircher, compiled, so to speak, from data in his possession; and that no such actual zodiac, in the exact form represented by him, was ever in existence. To talk about the contract where in existence.

dulity and crass-ignorance of this pretended scientific writer.

The statement that this zodiac of Kircher represents the vernal equinox as in Capricornus is based simply upon the fact, that of the 35 divisions of the zodiacal circle the first three are in Capricornus, the sign of the winter solutice, not in Aries, the sign of the spring equinox. Had Mr. Whipple known anything of the formation of the Greco-Egyptian and Romano-Egyptian zodiacs, all of which date from a short time previous to and a short time after the Christian era, he would have understood that the 35 divisions were purposely made to commence at the

og, hoar frost, snow, and grasshoppers, accompanying the winds (Kensaly's "Enoch" ol. 2, pp. 178-183; Schode's "Book of Enoch" p. 103, 104, 179,—185, 188,-193). It is such abbish as this that is accepted as divine isdom, vision-imparted to the holy Enoch, a my forthcoming article on the origin of its zodisc, the facts concerning the alleged diac of Denderah (grave doubts are enterzodiac of Denderah (grave double are enter-tained as to its being really a zodiac) will be fully presented. San Francisco, Cal.

SEVERAL POINTS.

Anarchists-The Catholics-Christ at The Head-The Materialized Form of The World's Greatest Butcher.

To the Editor of the Religio Philosophical Journal.

I feel like saying a few words to yourself and readers, touching upon several points:

\[\text{\lambda}. \] Fermit me to give most earnest commendation to the open letter of Lucinda B. Chandler to Frances E. Willard of the W. C. T. U., as it appeared in the JOURNAL of Nov. 12th. Every paragraph of it is rich in wisdom, to be carefully weighed and appreciated by every honest, earnest and patriotic citizen of the country. That letter, or something of the same import, should be scattered broadcast. I intend making an effort to have it inserted in some of our

ffort to mave ...
eccular papers.
2. Your editorial beaded, "Live Felons or lead Martyrs, Which?" containing the letter of Judge Tuley to Gov. Oglesby of Illinois, is call of wise counsel that should have been

followed.

This problem of dealing with the murderons enthusiasts, who call themselves

"Anarchist"—mostly the spawn from other
countries—who should in some way be restrained from propagating their wild
theories amongst us—is a most difficult one.
Doubtlees their inflamed mental condition
is the rile fruit of real wrong and concession.

Christ at the head of government. Whether they are of the foolish "Second Adventists," so long vainly looking for his coming, to establish a temporal kingdom on earth, we are not told. But methinks, if they pray not the more lustily, the temporal reign of the "only son, of God" in this land, if it should come anon, will have to be shared with the "ricegerent of God"—the Pope, the Virgin Mary to be "Queen Mother."

Seriously, does not history fully prove that a corrupted Christianity, at war with the best teachings of Jesus of Nazareth, darkened and cursed the world with ignorance and a false, formal and hypocritical piety, for more than a thousand years? Who can tell how often during the world's history, sucient and modern, in pagan and Christian lands, the sacerdotal power has combined for selfish purposes, with the civil power of governments to oppress the people. Or who can estimate the numbers of the best and bravest of the European governments, that, together with the licentious hordes of the less worthy, were led by a false fanaticism for the name and the "Cross of Christ," to join the several crusades, and leave their homes a prey to poverty and immorality—their countries to disorder and crime, in efforts (ultimately fruitiess) for rescuing the Sepui-chre of Sesus-from the hands of the so-called Infidels? Surely the idolatrous, fanatical worship of the man Jesus has wrapped its dark and bloody mantle long enough about the world of men. It is time for the light of true appreciation to prevail for the healing of the Nation. Naught else can avert the failure of Liberty in our own loved land,—wounded unto death in the house of her friends, or surviving only through more and still more baptisms of fire and blood.

Let go cease, then, this here idol worship of a Son of Man,—let him have been never so good and noble,—putting

"More tatit in one who died

Than in the ever living God."

An abliding reverence for God, the Great Spirit, as an infinite all-pervading Divine

"More faith in one who died
Than in the ever living God."
An abiding reverence for God. the Great
Spirit, as an infinite all-pervading Divine
Presence; an All-Father of whom we, every
one, are children; a knowledge of his laws
Divine and an earnest obedience to their requiremente, must ever be our assured salvation, as certainly as, that this "All-Father"
is amply endowed with the attributes of
Wisdom, Love and Power.
Permit me to relate in this connection a
communication received during the late
Rebellion, from John Quincy Adams. It was
delivered by impression through Mrs. J. as
medium, and is at least open to no charge of
fraud. Possibly it has been published before, and was briefly as follows:
"Oh! America! America! how hast thou
fallen! How are thy people being scourged
for their transgressions! Let them awaka
from their lethargy and prepare for the
worst for theoren blood shall they wade

moval of all injustice and oppression, of-every obstacle that now hinders the perpe-tual growth of Liberty and Peace." J. G. Jackson.

For the Heligio-Philosophical Jours The Conservation of Energy and Immortality.

The eager curiosity manifested by a child in his investigations of every new object and event in nature is only exceeded by his anxiety to know himself and his destiny when his attention is for the first time called to a birth or a death. Deluded as to the signification of the first, be is often haunted during a life time by the common superstitions regarding the second, and most men pass away without having ever satisfied themselves on the subject of death.

What is true of the individual in this is also true of the race. We are but children relatively to the great intellectual race to concept of the could write the selection of the selection

by every other particle to the corfues niverse by means of attraction, and modes of force are but manifesta-the same thing, we arrive at an ab-not space also, which leads us to the denial comprehension of an aniver-content of the comprehension of an aniver-content of the comprehension of an aniver-ticle of matter is an equivalent of rearse.

particle or marker anliverse.
this is a correct grasp of the law of the ervation of onergy, as we have no reason pubt, the subject of man's destiny will be brought within the range of scientific

to doubt, the subject of man's destiny will yet be brought within the range of scientific speculations and demonstrations.

If our consciounness is the result of some actions of the modes of force on living matter, it must have always existed in them in some form of energy, and then it cannot be destroyed by death. In any way whatsoever modified by it. But, as a particle of matter comes to be what it is by the continued action of the various modes of force on it, it is most likely that our consciousness has had its origin in and growth in the continual actions of the same forces on the scolving brain of the human species. It deed, in the brain the organ of mind, pictures of all our surroundings have been photographed by light through the eyes counds of all particles of matter vibrating at a certain rate have been recorded in the brain through the organ of harrings and, in fact, the senses are correlated just as much as the modes of force in nature, showing the similarity of constitution between the two. Therefore, it is not likely that limp in themselves could be entirely different from what they appear to us, and the always are in a lifting united and a light in the proper in the lifting that he would not always and through the world matter than a last any and through which its matter than the modes of the surface in the world matter than the mass areas in lifting united and lifting that the modes are made at the interest of the world matter than a lifting that the modes of the surface in the world matter than the surface of the world matter than the matter than the lifting that the modes of the surface of the world matter than the surface of the world matter than the lifting that the property of the world matter than the lifting that the property of the surface of the world matter than the lifting that the property of the surface of the world matter than the lifting that the property of the surface of the world matter than the surface of the world matter the property of the surface of the world matter than th

we infer that no other mode of force but those generally known exist in nature and that no important new elementary body is likely to be discovered.

As inorganic matter taken into the body becomes living without losing its acquired properties—the statining action of oxide of iron is not destroyed when this metal has properties—the statining action of oxide of iron is not destroyed when this metal has become part of our blood—so, the about the body are not to be destroyed by its dissociation. From this we naturally infer that after death every particle of matter of which the living body consisted, retains a conscious memory of all the present, and may even infer all futurity.

The law of the conservation of force, applied to the mind, shows that our very thoughts must affect the entire universe as much as the gravitation of a stone failing to and disturbing the balance of the sarries of the application of the sarries of the application of the law our faculty of the application of the law our faculty of the application of the law our faculty of the application of the law of the application of the law disturbed the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the law along the state of the application of the state

the natural property of super-oxygenated protoplasm.

In its disorderly imagination, sleep sometimes brings forgotten events back to our mind, sometimes it even recalls the experiences of some ancestors. Again, some dreams are prophetic, probably being as such the result of a highly speculative condition of the mind at the time. In the same manner, the memory of the past would return to the atoms of matter lying at rest in the grave, and that memory might then cover the whole past organic life on earth while inference would extend to cover all futurity.

Many acientific men are aware that sometimes when life is abbing, as in asphyzia and some forms of delirium, the consciousness, lost to our surroundings, is often wonderfully vivid in reward to the past, and to

times when life is abbing, as in asphyria and some forms of delirium, the consciounces, lost to our surroundings, is often wonderfully vivid in regard to the past and to the mental activity then going on. May it not be that the cessation of life only enlarges our consciounces of all that we have over been, and opens it to the whole universe? There would thus result a correlation of forces in death as in all other great physical changes.

over been, and opens it to the whole universe? There would thus result a correlation of forces in death as in all other great physical changes.

Thought transference, I think, has been experimentally demonstrated by the "Scolety for Psychical Research" of England to the eatisfaction of the unprejudiced. It agrees with what we know of all the various modes of force, none of which can ever be entirely isolated. Thoughts, like any other mode of force, are transmitted through the omnipresent other, or more rarefled matter, even to great distances. But the most wonderful instances of thought transference are known to have taken place a short lime before death, as Bichard Proctor and others believe, and as I have apperienced myself. This inclifity for though transference, at a time when the means are nearly shellshed, is a strong argument in have of our theory that absolute consciousness after death is correlated with specialized scantings in the living.

the past and conscions of all the present in any manner we could devote but little energy to a specialized knowledge and comprehension of our immediate surroundings which have by far the most to do in the formation of our individuality. In this as in so many other cases, what was at first and necessarily conscious life has been for the time transformed into unconscious habit.

In such a manner, the body in the grave may be endowed with an absolute consciousness which nothing can destroy. And, though its decomposition may lead to so many new organic and inorganic changes, it is in accordance with the conservation of force that the individual human consciousness, present in every atom of the body, may no longer be interfered with by any newichange, since we well know that the same matter will receive at the same time separate impressions of different modes of force, and that former impressions are not obliterated thereby.

Should this hypothesis, suggested by the conservation of energy, prove a truthful insight into the life to come, we may conclude that the memory of our good actions will be a perpetual source of satisfaction; that of our evil ones, a perpetual repreach. An entire moral compensation will thus take place and make up for what would otherwise be a very unequal allottment of good and evil in life. And the energy represented by the universal belief in such a future condition will not be lost. But, as the fact of our birth bears witness to our ancestors having been good in the main, else they would not flave survived, the balance of happiness after death will undoubtedly exceed that of sorrow.

ELY SHEFFORD.

The Science of Death. BY CHARLES DAWBARN.

NUMBER THREE.

It is obvious to the reader of the previous articles, that we have now reached the end of our journey on the physical road, for we have found that at a ceriain time the congregated atoms we call body, will refuse to serve our use any longer; and further we are forced to the conclusion that old worn out bodies would not be the sort of things to wear in polite society in the Summer-land. Wrinkles and gray hair, and crocked backs, and stiff joints, and dim eyes, and toothless gums are not allowed in the drose circle among the angels, and we would not care to carry them with us, and we would not care to carry them with us, and we would not care to carry them with us, and we would not care to carry them with us, and we would not care to carry them with us, and we would not care to carry them with us, and we would not care to carry them with us, and we must now reached the point where would come in nicely some of those beautiful visions of our clairvoyants who have described a spirit body as issuing from the head of the dying mortal, and forming for itself an ethereal loveliness beyond conception by our dull senses. They tell us it floats away out into the atmosphere, confined by no walls, but soaring outward by virtue of its own divine freedom; but probably you and I are not clairvoyant, and before we accept revelations of glory to man we must be assured that they harmonize with the facts of nature already discovered, otherwise we should soon find ourselves as full of faith as were our grandfathers and grandmothers.

So we turn back to this question of individuality and ask ourselves in what it consists. It is not in certain atoms of matter, for they come and, so, all the time, so that accence tells us that in seven years there is not an atom left that we once called our own. Thus "death" only means the scampering away of the last ion faith in the same. Nay, I leave him in youth and return after many years of absence. His manhood's prime has vanished, his hair is now slivered, and his brow carries many a furrow. His

possible to identify its form by growth.

him to a level that darkens his sp rit growth. Perhaps he does not marry sgain, and lives his life out alone, till at last the hour comes when he also leaves his earth body. But his wife has not remained earth-bound all these years, and has grown in her new life. Now, remember spirit progress radiates through spirit form, till she stands in a new individuality so far above her poor husband that it has lost to him the sweet equality which must be the soul of mutual love. So every way we look at it, individual recognition from physical and mental standpoints is either impossible or of little value.

In our next we must try to advance much further into the secrets of manbood, for you see we have reached the last station on both the physical and mental roads, but without getting anywhere near to the end of our journey.

[TO BE CONTINUED.]

[TO BE CONTINUED.]

Letter from Dr. Wolfe.

With His Compliments to the Cincinnati Newspaper Man. He Discriminates Be-tween the Woman and the Medium—De-fendsthe Latter, but not the First—Strikes Hard at the Platform and Spiritual Moveualists - Spirit Phenomena the Hope of the World - Demonstrates the Existence of the After-Life.

The "Newspaper Man's Statement" which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 26th, contains so many self-evident lies that I am surprised, you circulated it among your readers. I know you did not intend to make-Meg. Fairchild appear as one "more sinned against than sinning," and yet the printing of such glaring falsehoods about her will have that effect.

Your correspondent says: "Being connected with an evening daily I started out to find some of the notorious medium's victims. I was very successful and congratulate my-welf on my juek.—After three days' interviews I wrote my artisle, which I acknowledge was father severe. And submitted it to our managing editor, an able newspaper man and a perfect gentleman, who in addition is not a Spiritualist, but is a bitter enemy of frauds and robbers. After perusing it, he decided not to use it for reasons well known to those connected with the paper," and more of such drivil.

This "newspaper man" is as yet but a bardless "kid," a youth to fortune and to fame unknown, whose connection with the evening daily is an assumption as baseless as the fabric of a vision. His statement—the statement you published—was refused by the managing editor of the evening daily. Why? Because the lies with which it was larded were so palpable that he dare not in suit intelligent people in Cincinnati by publishing them here.

If the statemeats of this callow scribbler were true; if one of Mrs. Fairchild publicly exposed?

This young scribbler also asserts with the same dieregard to truth, that another son of this same dieregard to truth, that another son of

with her son.—I say if these statements were true, do you not know that the hostile press of this city would have been informed of the circumstance and Mrs. Fairchild publicly exposed?

This young scribbler also asserts with the same disregard to truth, that another son of Mrs. Fairchild was caught by a physician of Cummingsville, personating his deceased wife, and that Mrs. F. threatened to knife him if he dared open his mouth to expose her. She warned him that she carried a revolver on her person all the time while in a circle. I know you cannot believe such shallow stuff. The fact is, this boy started out to hunt testimony against Mrs. Fairchild, and those he interviewed stuffed him with the most improbable sfories, which he was green enough to swallow without mastication. These he retails to your readers by your courtesy—a courtesy denied him by the evening daily with which he is (not) legitimately connected as a salaried correspondent.

I am sorry the JOURNAL did this, for it compels men and women who love "fair play" to stand in with Mrs. F. when they see her unfairly assailed. Understand me, I volunteer no lance in defence of this woman! It is her mediumship that challenges my respect. As a woman, there are millions as good as she in this broad land! As a medium, her peer is not to be found among millions of her sisterhood. We must differentiate between the woman and the medium, as we do between the marsh slime and the fragrant lily from whence it arises.

This "Jakey Fresh." and the prominent medium and lecturer to the Cincinnati Society of Spiritnalists, J. Clegg Wright, both slander this medium shamefully.

Mrs. Fairchild's deportment in the circle room is blameless. Her presence in full view, always walking and talking in front of the enclosure, gives the most satisfactory assurance that in the manifestations her hands are clean.

Mrs. Fairchild and son were guests in my house for several weeks. My opportunities were favorable for studying the woman and the medium, and I did not neglect them. It is p

different slates, wet and without pencils to form by growth.

So, my sister and my brother, set it down once for all, that there is nothing in the body or the mind of your babe, by which included in my fire and burgiar proof once for all, that there is nothing in the body or the mind of your babe, by which you could claim him in the next life. Unless we indo out some other way, your only chance would be to have him registered in the office of some celestial recerder; and even then be would have to be careful to keep his name in the Spirit Directory, or how could you find him amongst the countiess millions of that population?

But our earth life does in most cases develop a marked individuality. Yet have you stoped to think how much it is the result of conditions. Here is a man whom perhaps, his mother's longings made a third; or of whom directs made a corner loafer. How am i to recognize the noble, gentle, refined spirit who greats me in the first limit of a beautiful womanood. Time at last heals the would in the husband's heart, although it here are good a harden of a beautiful womanood. Time at last heals the wound in the husband's heart, although it leaves ascar. He goes ut hastfulling with his young which in heart, although it leaves ascar. He goes ut hastfulling with his protracted absence. However much he leaves to a first the sent the wound in the husband's heart, although it leaves ascar. He goes ut hastfulling with the sound in the husband's heart, although it leaves ascar. He goes ut hastfulling with his young which in heart, although it leaves ascar. He goes ut hastfulling with life, and grows hardened under the proposal proposal

free to say that "Dr. N. B. Wolfe seems to have been psychologized, or at least outwitted by Mrs. R." This, however, is but the echo of what the prominent lecturer and medium, J. Clegg Wright, charged in his views of the situation. My impression is that these two nobodys know not what they are talking about; if they do, for their sinder, in the language of the "kid" they should both be clubbed, knifed and shot, "for the same reason that T. Pepper left Sheel, and their ancient prototypes, Annanias and Sapphira. It is not their abdominal viscera.

From the time "Nature's Divine Revelations and a Voice to Mankind" were first published, up to the present, there has been a systematic effort made to handleap spirit phenomena with a priesthood. To the accomplishment of this object spiritual temples have been built—halls engaged for Sunday spiritual jectures, spiritual week-day meetings are held, and spiritual dancing parties at night—spiritual conventions are periodically convoked and spiritual gatherings to celebrate the annual return of the 31st of March are advised—spiritual camp meetings and a grip-sack spiritual interacy in swinging round the circle,—are accepted devices to promote the same end. Those whoentertain themselves with this shilly shafty have lapsed into a spiritual hybernation, and ceased to push the investigation of spirit phenomena any further. They affect to know it all, and under this self-satisfying hallucination, sleep and snore as decorously as evangelical deacons.

The advanced phenomena given in the presence of this traduced medium, has shaken up these old sleepy heads every where. They open their eyes only to discover that the Spirit-world is getting along very well without their co-operation, hence they kick! They realize that "time has changed and phenomen with time!"

If I understand the mission of Spiritualism that the actuality of the atter-life can be and is proven. This is a great service to mankind—more than all the pulpits and sanctuaries of the world have done; nay, it has done thi

THE GHOST OF OLD CAPOTTE.

A Startling Story of One Who Went

Clifford Byron Baumgrass, the subject of the following thrilling incident narrated by a Sault Ste. Marie paper, was the son of Prof. P. and Mary Baumgrass, the well known Chicago artist. His word could be relied upon, Young Baumgrass left Chicago in Augustor the Sault Ste. Marie, where he spent a part of last summer. He lingered longer than was expected, knowing that there was no necessity for his immediate return. His parents had, however, looked anxiously for him many days, when at last they received word that he was to leave on the lil-fated steamer Vernon. Letters and dispatches failed to reach him to stay him from his purpose, and the aching hearts of parents and friends have only this cold fact to cling to—that fathoms deep beneath the waves of Lake Michigan lies the beloved form in the cold arms of death. The story told by the Sault Marie paper is as follows:

A startling story, fully anthenticated, comes to us from the Middle Neebish and vicinity, which in its details and realistic incidents would furnish a chapter for a volume on spooks and goblins. As the story is told, so it is given; but while we can wouch for the reliability of the report—each reader is left to draw his own conclusion as to the causes.

A young sculptor from Chicago, Clifford

to the reliability of the report-each reader is left to draw his own conclusion as to the causes.

A young sculptor from Chicago, Clifford Byron Baumgrass by name, has been spending the summer in the vicinity of the Salior's Encampment, making his home with a family on St. Joseph's Island. He spends his time in hunting and fishing, trying to regain lost health and strength. About ten days ago he was hunting on Middle Neeblah, near the old Cadotte homestead whereon is the old, dilapidated, long since deserted loghouse in which, old Jean Baptist Cadotte died several years ago. It has been un occupied for years and is nearly a mile distant from any other house on the Island and practically unfinabited. While strolling near the but he was almost paralyzed with fear by hearing groans issuing from the chamber or garret of the building. His first inclination to fly being overcome and supposing that some suffering fisherman or hunter had taken refuge there he entered the house and asked who was there and what he wanter for a drink," replied the voice of a person in the greatest apparent agony.

"What will I get it in?" inquired Baumgrass, after an ineffectual search for a drinking utensil.

"There is a bail just outside the door in the entry; get it in that," came the words from above; "and in Heaven's name the words from the river near by, returned to the hovel, went up stairs, and looked for the dying man. He could see no one.

"Where are you?" he asked:

"Here is a fail just outside the mans wer.

Entering the adjoining apartment he sawnotthing whatever. The raws of the mans wer.

answer.

Entering the adjoining apartment—nothing whatever, The rays of it ting sun dimly lighted up the room, pshowing that it was untenanted, an not been occupied for months. Dr. the sail on the floor he fled, made his

Woman's Conference.

LYDIA R. CHASE, LEADER

POEM BY CHARLES DICKENS .- 1844-

They have a superstition in the East
That Allah written on a piece of paper
a better unction than can come of priest,
Of rolling incesse, or of lighted typer;
Holding that any scrap which bears that name
in any characters its front impressed on
Shall help the finder through the purging stame
And give his toasted feet a place to rest on.

Accordingly they make a mighty fuss.
With every wretched tract and flerce oration.
And heard their leaves—for they are not like u.
A highly civilized and thinking nation;
And always stooping in the miry ways.
To look for matter of this earthly leaven,
They seldom in their dust exploring days,
Have any leisure to look up to beaven.

So have I known a country on the earth
Where darkness sat upon the living waters,
Where brutal ignorance and toll and dearth
Were the hard period of it-sons and daughters
And yet when they who should have oped the doo
Of charity and light'es all men's finding.
Squabbled for words upon the alter floor,
And rent the book in struggles for the binding

The gentlest muo among these pine Turks
God's living image ruthiesely defaces;
The best high-churchman with no failt in works,
Bowstrings the virtues in the market places;
The Christian Pariah, whom but sects curse
(They curse all other mea, and curse each other)
Walks through the world, not very much the
worse,
Does all the good he cau, and loves his crother.

Does all the good he can, and loves his Grother.

Nearly two years ago the writer was present at a trial in a criminal court of New York, that city so justly notorious for boodledism, bribery and blackmail. The defendant, a lady whose hair has grown gray in years of service to her fellows, was likely to become the principal witness in a breach of promise case against a prominent Union Club man of the city; so, to get rid of her evidence, a charge was "trumped up" against her through the agency of a "failen" woman (who was used as a cat's paw in the dastardly transaction) of feloniously obtaining and disposing of some furniture, said to be the property of the "failen" woman aforesaid.

This lady was arrested early in the morraing while at her bath, and as the officer would not wait, she was hurried off to a damp, cold cell in the tombs, the walls of which had been lately plastered, and not yet dry—minus her usual proper and comfortable under clothing—there to await her mock trial.

Her first night there was one of untold horrors: with insufficient bed-covering, and with great rate rimning riot over her through the long, dreary hours. The next night was more tolerable; for the kind hearted matron allowed a sister prisoner to share her cell and bed, but during the ten days of waiting for bail to be procured sufficiently exorbitant to satisfy the demands of a prejudiced district at tones, she had contracted an almost fatal illness, pneumonia, which prostrated her for months, and from which she has never fully recovered.

The writer was present at this farce of a trial doning which the cartered at a first during the ten days of waiting for bail to nearly the during the ten days of waiting for bail to be procured sufficiently exorbitant to satisfy the demands of a prejudiced district at tones, she had contracted an almost fatal illness, pneumonia, which prostrated her for months and from which she has never fully processed.

months, and from which she has never fully recovered.

The writer was present at this farce of a trial, during which the anistic of the whole proceeding was shown; her bill of sale for the furniture produced, and she honorably acquitted, with a reprimand from the Judge to the District Attorney (who, by the way, has been figuring quite extensively in the late elections) for allowing such a case to be brought before him.

The poor victim of the foul plot had been earning her daily bread in the teaching of music, languages and elocution, but where was her lost profession "fiter imprisonment, and months of severe illiness? Where was her redress for lost time, lost pupils, or lost health?

Hets was an exceptional case, do you say?

and months of severe illness? Where was her redress for lost time, lost pupils, or lost health?

Here was an exceptional case, do you say?
Not so much so as you suppose; there are many similar ones every year. i. e., similar as outrages, perpetrated by law and legal measures, upon innocent and defenseless women, in their administration. Does it not occur to you, my sisters, that it is time woman awoke to her duties in this regard? Does it not esem to you that woman could modify the conditions under which the innocent must suffer indignities to which even the guilty ought never to be subjected? Is it not something appailing to think of a woman cultured, refined, honorable and upright; one who, in other and more prospectous years, had given largely of time, strength and means to alleviate the hard lot of those in the prisons and the hospitals of the great metropolis, east into a prison as horrible as was the Bastile; dragged into court by a brutal deputy; there to be detained for long hours with no opportunity to attend to any call of nature, except in the presence of her jailer?

Have you ever thought of it, sisters? Perhaps it has never "been brought home" to you by being applied to any whom you have known or loved; yet it may be at any time, as it was to me upon that occasion.

In my next letter I will tell you of a noble and notable woman I met at that memorable trial; she who is named Linda Gilbert, the Prisoner's Friend.

Seeking for Light.

Seeking for Light.

DEAR SISTERS.—As a woman "who has to make her own way in the world." I appeal to those of you who are similarly situated and who have had some experience in the "ways and means" for doing this successfully, to advise me as best you can, as to what particular branch of industry you think the adapted, after I have told you what I have already done, or tried to do, and what has come of my efforts. When a school girl in my 'teens, my mates were always speculating as to what constitutions were always speculating as to what has come of my efforts. The material of the material of the strength of the s

At sixteen, I began my self-supporting vareer by ieaching a district school and "boarding round." I taught "the young idea how to shoot," in this manner for several seasons, and then becoming ambitions. I opened a select school under quite favorable anspices. Having passed the usual vivisection to which a young teacher is subjected in a country town, and still retaining my innividuality and self-respect. I think I may truthfully 2dd the respect of the vivisectors, after a two years' trial, I concluded teaching was not the forts" I was striving to find, so packed my trunk and bade good-by so the scene of, my early tabors, and sought to find among relatives in a distant city, a field of usefulness that would bring out my "forte." This time I joined my fortunes with those of another struggling woman, and together we put out a respectable looking whingle, which read: "Dress Making," in gold letters on a black ground. We had as our stock in trade, a sewing machine and other necessary in pleasents of torture; with two bapeful hearts and two pairs of willing hands. We added to these, some of Demorast's colored patterns, which investment depleted our purses more

than we were ever able to recover from, which, with several other losses—in work unpaid for (heavy for us)—drove us to the verge of bankruptcy. After a year of hard work, we found ourselves poorer than when we began. Our sewing machine and shop furniture were second hand now, and so were the last year's patterns—decidedly—and after closing out the effects mentioned above, we pocketed a smaller amount of cash, and larger disappointment than we anticipated, I turned my attention to answering advertisements in the "Help Wantéd" column, the results of which I will relate in my next letter.

Help Wanted " column, will relate in my next letter.

New York, Nov. 16. HELEN MILTON.

December Magazines Received.

December Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Lincoin adorns this number as a frontisplece and the Lincoin History embraces the events transpiring at and about the time of his inauguration. Prof. Charles W. Shields, Princeton College, contributes an important paper, entitled The United Churches of the United States. Mr. Kennan's second paper deals with the Prison Life of the Russian Revolutionists. An illustrated paper on the Sea of Gaillee is contributed by Edward L. Wilson. A study of Journalism entitled Notes on Parl-ian Newspapers characterizes various leading Journals. Mrs. M. G. Van Renseslaer writes about Durham Castle. The fiction of the number is varied and interesting. Mr. Ivring's Fanst is the subject of two papers. Short papers, topics of the times and poems conclude a most excellent number.

varied and interesting. Mr. Irving's Faust is the subject of two papers. Short papers, topics of the times and poems conclude a most excellent number.

The POPULAR SCIENCE MONTHLY. (New York.) The opening article for December, Inventions at Panama, embodies descriptions of the engines and devices of recent invention by means of which the excavation of Mc Lesseps's canal has been made practical. How. David A. Wells's article, on Economic Disturbance Series, relates to the Changes in the Relative Values of the Precious Metals. The Rise of the Granger Movement is an interesting chapter in the recent economic history of our country. Mr. Grant Allen gives a valuable contribution to American botanical lore. The Boyhood of Darwin, as written by himself is interesting. Metals of Aucient Chaldes, and The Color of Words are articles of peculiar interest. The editor at his Table discusses topics of the time.

WIDE AWAKE (Boston.) The holiday number of this excellent monthly for the young is replete with good things. Edmund Clarence Stedman contributes an illustrated poem, The Star Bearer. The Wonder Bail is a pretty and suggestive story. Mrs. Jessle Benton Fremont writes about the Crules of the Coverlet in her bright and pleasant way. The first chapters of My Uncle Florimond fill several pages. Around the World stories is devoted to The Animals I met. An interesting paper is descriptive of Warwick Brookes and his pencil-pictures. The Last Christmas Tree; Those Cousins of Mabel's, and Dill add much to this number. H. Rider Haggard's story, A Tale of Three Lions, will probably be read by old and young.

Sr. NICHOLAS, (New York.) In the December number of this delightful Mag. Str. NICHOLAS, (New York.) In the December story Bara Crewe; or What Happened at Miss Minchin's; Frank Stockton contributes the clocks of Rondaine; the Reverend Washington Gladden, in Santa Claus in the Pulpit, reveals the old sain in a new role. H. H. Boyesen tells the strange story of The Bear that had a Bank Account; while J. T. Trowbridge gives an a

which he met on his trip.

THE AMERICAN MAGAZINE. (New York.)
The American Magazine for December is in all its features a Christmas number. The leading article,—Christ-Ideals in American Art, gives occasion for the frontispiece. The Boy Christ Disputing with the Doctors, and a sculptured Head of Christ, is reproduced in line engraving on the cover. Charles Gayarré tells, how various means of amusement were provided for rich and poor fifty years ago, in a quarter of New Orleans. Salmon fishing in the Cascapedia river is described in an illustrated article; there are also some books.

finished stories, and a discussion of new books.

THE FORUM, New York.) The Review of the Fisheries Question by Prof. Freeman Snow is a timely and suggestive article: John A. Kasson gives the Western View of the Tariff. and Prof. Henry C. Adams contributes Refunding the Public Debt. Other good articles are The Nullifiers of the Constitution; Books that have helped me; Irish Agitation in America; Arguments for the Unseen; The Issue next year, and College Disturbances. Frances E. Williard writes about Woman and the Temperance Question; and Park Benjamin gives some interesting facts in Communications at Sea.

THE ECIECTIC MAGLENE. (New York. The table of contents for December is varied and interesting. The articles are culled from the best foreign monthlies and quarteriles as the following show: Literature and Language; The Story of Zebehr Pasha as told by himself; Wordsworth and Japan; Wealth and the Working Classes; Pascal; the, women it Chivalry; A Jawish Humorist; Literary Notices, etc., etc.

HOME KNOWLEDGE. (New York.) Felix L. Oswald opens the November number with an

Notices, etc., etc.

HOME KNOWLEDGE. (New York.) Felix L.
Oswald opens the November number with an
article upon Instinct; Janet E. Runts Rees
tells how to make Home attractive; Laura R.
Starr continues her series of articles upon
Aids to Beauty; there are also notes on Heat
and Health, and the Editor's table has many
angersations.

suggestions.

The PhrenoLogical Magazine. (London, A sketch of the late 0. S. Fowler, with portrait is followed by Character from Temperament; Memory; Hygeine and Home Department, etc., etc.

ament; Memory; Hygeine and Home Department, etc., etc.

LUCIPRE. (Condon.) The third number of this new monthly is out. Mme. H. P. Blavatsky and Mabel Collins are the editors, and the table of contents shows many well known names as contributors.

BUCHANAY'S JOURNAL OF MAN. (Boston.) The Becember number of this monthly keeps up the usual interest in its articles by popular and well known writers.

HORTICULTURAL ART JOURNAL. (Rochester, N. Y.) The usual information for the gardener and forist will be found in the November issue of this monthly.

OUR LATTLE DNES AND THE NURSERY. (Boston.) The children will have a treat this month for the short stories and pictures denote approach of Christmas and Santa Claus. The Parsy. (Boston.) Pretty stories poems and pictures dil the pages of this monthly for the young.

RENNEY WORDE. (New York.) This mouthly is devoted to Literature, Science and Reform.

BABYLAND. (Boston.) The youngest readers will find plenty to amuse them in the short stories and nursery fluger-plays.

THE FREETHINKERS MAGAZINE. (Buffalo. N. Y.) The usual amount of articles by popular writers fill this mouth's pages.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, of can be ordered through, the office of the HELIGIO-PHILO SOPHICAL JOHAAL.

THE LIPE AND TIMES OF WENDELL PHILLIPS. By George Lowell Austin. Boston:
Les & Shepard; Chicago: A. C. McClurg & Co.
Price \$1.50.

LIPS By George Lowell Austin. Boston:
Lee & Shepard; Chicago: A. C. McGurg & Co.
Price \$1.50.

The Life and Times of a man like the late Wendell Phillips, will always command the attention of thoughtful people, who remember personally, or have learned by reading and by tradition of the wonderful intellectual powers be possessed, and the stirring and important era in American history in which he lived, and in which be bore so conspicuous a part. Orators who could approach Mr. Phillips in eloquence in the whole history of mankind can be counted by the hungers on one's hand. Indeed it may be madely asserted be never had a superior.
The first chapters are devoted to a history of the anti-lavery movement, and now after twenty years of freedom to our black brothers, this history creds almost like a romance; it seems incredible that a cultivated man should be dragged through the streets of Boston by a rope around his waist in the hands of an inturiated mob, and with difficulty his life is preserved by piacing him in the jail for daring to expound the cause of the slave; and yet this was done to William Lloyd Garrison in 1837, and it was at this time that Wendell Phillips was so awakened to the hall importance of the great work, that he followed with so much enthusiasm till the last shackle fell from the negro slave and all were free. His voice and pen were always freely need upon the slede of the down-trodden and oppressed; he did vallant service, and all other questions that have agitated our great minds since 1837 up to the time of his death in 1856.

It is very interesting to notice the tide of events an narrated by Mr. Austin in this most eventful life, and read Wendell Phillips's estimate of men and hings, and note how remarkably lear and just he was; a brilliant orator, an educated man of weelth, and yet always able to get to the core of things and fully appreciate the council his hand even held out to lift them up. This is an excellent book to put in the hands of the young; it can but he and of the young; it ca

of gratitude for this most interesting space weather phillips.

BIBLE TALKS ABOUT BIBLE PICTURES. By Jennie B, Merrill and F, McCready Harris. New York: Cassell & Co. Limite!; Chicago: S. A. Maxwell & Co., price §1.25.

Cassell & Co. have gotten out in very attractive style, handsomely illustrated and with illuminated cover. "Bible Talks" for boys and girls. Jennie Merrill is well known as author of "Little Folks," "Bible Gallery," "Bible Pictures," and stories, etc., and she has associated with her in this new book, Mrs. Harris, perhaps better known as Hope Lidyard, who has written many stories for boys and girls. Many of the illustrations are from Doré. The Talks are given in a simple, comprehensive mancer, to interest children; and familiarize them with the history of these ancient people. The story is given without the letter, will find that this pretty book is good reading for children.

TAX THE AREA. A solution of the land problem.

TAX THE AREA. A solution of the land problem Kemper Bocock. New York: J. W. Lo. Co., Publishers.

Co. Publishers.

One of many efforts to solve a problem which troubles some and for which others care little. The author writes with good logic, and states his theory riax the land per acre si various valuations—clearly. He holds to private ownership of land, and quotes Victor Hugo in favor of it as follows: "Democratize property; not by abolishing but by universalizing it, so that every citizen may become a land-holder—in two words know how to produce wealth and to distribute it, and you will possess, at once, material greatness and moral greatness."

A REVIEW OF THE REPORT OF THE SEYBERT Commission appointed by the University of Pasin-sylvania to investigate Modern Spfrittualism. Issued under the authority of the American Spirit-ualist Alliance. Boston: Colby & Rich.

SONGS FOR THE NIGHT, Selected by Clara Eastman, Brattleboro, VL; Frank E Housh & Co Price 25 cents.

The following books received from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.; Negro Dialect Reclistions: The Reading Clob, Number 18; The Grand Army Speaker; Yankee Dialect Recita-tions; Irish Dialect Recitations: Baker's Dialect Recitations. By Geo. M. Baker. Price, each 30 cents.

us Speaker, By Geo. M. Baker. Price \$1. CA-IBA! Or Danton in the French Revolution. A study by Lawrence Gronlund, A. M. Price, \$1.25. VOCAL AND ACTION-LANGUAGE CULTURE and Expression. By E. N. Kirby. Price \$1.25

That Glorious Song of Old. By Edmund Hami on Sears. Illustrated by Aifred Fredricks.

Why should the Spirit of Mortal be proud? William Knox. Designs by Miss L. B. Humphre Elegy written in a Country Churchyard. By homas Gray. Illustrated by Berkst Foster. The Breaking Waves Dashed High. By Felicie Iemans. Designs by Miss L. B. Humphrey. nemans. Designs of miss is in numbersy.

Ring Out. Wild Bells. By Alfred Tennyson. Designs by Miss Humpbrey.

It was the Calin and Silent Night. by Alfred Delanell. Price 50 cents each.

NEW MUSIC RECEIVED.

The following from C. P. Longley, Composer and ublisher, Boston, Mass. The Grand Jubiles, or Marching Away. Price, 5

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re attached. nges and individuals in quoting from the Ru-LIGIO-PHILOSOPHICAL JOURNAL, and requested tinguish between editorial articles and the communications

onymous letters and communications will not be ed. The name and address of the writer are reactives as a guaranty of good faith. Bejorded manu-scripts cannot be preserved, neither will they be re-turned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Journal, containing matter for special attention, the

or will please draw a line around the article to

CHICAGO, ILL., Saturday, December 10, 1887.

The Churches and Amusement.

A move was lately made in New York, which looked like a step toward favoring amusements by the churches and clergy,—a kind of allowance of the dance and the play on the stage, as not evil, if rightly conducted not devices of Satan, but fit to be cared for and made better by the elect, and attended by church members.

Now comes a late Baptist Congress at Indianapolis, representing a good part of the 2,500,000 members of that denomination, and this assembly puts relaxation and ammements first on the list of subjects for diagraphs.

These signs show two things: First, a more rational and kindly view of human needs; second, a decrease in the arbitrary power of the church and clergy and a yielding to the

in daya gone by the word of the clergy had a power in social life far greater than now, and the anathema of the church put an evil mark, like the brand on the brow of Cain in the Hebrew story, on any profane amuse-ment, which it assalled with words of fear-ful power. To move the feet in graceful ac-cord with music was a sinful act, and to be in a theatre was to mingle with the devotees of sin. For either of these offenses the evangelical churches called their members to account, and if they showed no signs of repentance and still walked in these forways, excommunication was their

It is true that David danced before the Lord and that miracle plays,—a sort of Bible theatricals,—were held under church auspless in centuries past, but the Puritan element changed the aspect of things, and in element changed the aspect of things, and in its needed reaction against wickedness in high-places, went to the extreme of casting a glock over life and making human joy an cvil to be shunned and warned away. As Macauley wittily said: "The Faritan opposed bear batting, not because it tormented the bear, but because it gave pleasure to the

spectators."

Now that cloud is passing away: philosophers and physicians, psychologists and physiciogists, agree that amusements have fit and important place in life, and are necessary for the test health of body and soul, and the best among the clergy are coming out from under the cloud and joining with the rest in singing, "Joy to the World!"

The sons and daughters of the Pilgrims and that they can dance and see the plays of Shakepeare, and yet hold fast to the noble rightousness of their ancestors.

finkspeare, and yet hold fast to the noble rightconeness of their ancestors.

They see a bread wisdom in the Old Testament word, "There is a situe for all things," for joy as well as for mourning; for amusement as well as for mourning; for amusement as well as for gravity; for the dance as well as the conventicle, and all these are needed and all can be rightcomiy used.

Wise parents, in the churches and out, feel that they had better abare the pleasures of their children, and so help to make them innocent, that thus the dance, the theatre or the card party may be means of grace, and not lures leading the unwary to perdition. Thoughtful and hesithful elengmen, who have geased to be priests and are trying to be ministers, men serving their brethren, say to themselves: "If we try to keep good jeople away from amusements we chall lower and degrade things innocent in themselves, and coul when well used, and had only when abused. We had for better say to such: "Go.

and make the dance and the play what they

should be and can be, helps to a better life."

Barnum, the great showman, tells a good story of Robert Collyer. He went to his church in New York one Sunday, and was given a decent seat near the door. Collyer, standing in the pulpit, spied him, stopped his Bible reading and spoke out: "I see my friend P. T. Barnum under the gallery. I ask the sexton to show him to a seat in my pew. He always gives me a good seat in his circus, and I want to give him a good seat in our church." Mr. Barnum took the place thus offered him and doubtless profited by the good words of the preacher. He had tried to nake the circus decent, and this was the minister's way of appreciating that fact.

How far will this reaction go? Shall we see Rev. Dr. McCosh go from his Presbyterian pulpit in Princeton to a box in a great New York theatre? Shall a grave and reverend Methodist bishop lead the dance in some fine house in Chicago? Shall the Reverend De Witt Talmage try his hand at progres sive euchre? Strange things have happened This eccentric Brooklyn divine, after preaching a sermon against Spiritualism a few years ago, which was "full of sound and fury," signifying nothing but his own ignorant prejudice, lately preached so much like our best lecturers that he felt obliged to label-himself: "I am not a Spiritualist," lest peo-ple should mistake him for one.

We all need to keep the balance. It is not the chief end of man to dance or go to the theatre, but to do both in the right way may be good. Theodore Parker said: "Industry is the business of man. It is a dignity, and only idleness a disgrace, a wrong, a curse. If you earn nothing by head or hand, by heart or soul, then you are, and must be, a beggar or a thief, and neither pay for your board nor lodging. Let amusements fill up the the chinks of your existence, but not the great spaces thereof. Let your pleasures be taken as Daniel took his prayer, with his windows open,—pleasures which need not cause a blush on an ingenuous cheek."

"Think of a young man conquered by his appetites,—the soul veiled by the body, the smirch of shame on all the white raiment of smirch of sname on an the white raiment of God's youthful son, who can stoop so low and be a trifler, a drunkard, a debauchee! The mind of man despises it, and woman's holy soul casts it aside with scorn. Stern as you may think me, I can only weep at such decay as this—flowers trod down by swine. the rainbow broken by the storm, the soul pros-trate and trodden by the body's cruel hoof."

se strong words teach us that there are eacred limits which amusements must not pass, and passing which they sink to vices and sully the sanctity of the soul. To keep within these limits is to be in the healthful sunshine, and to rest in pleasant places that we may better walk in the paths of duty.

The arbitrary powers of the clergy is hap-pliy less than in past times. The uplifting influence of good men and women, ministers or latty, should grow greater.

It is well that the churches show a ration at leniency toward amusements, but let them not stoop to any compromise with evil and so pass the sacred limits. Give us love and wisdom, but no implous weakness under the cloak of plety. The church has compromised with wrong and sanctioned and sanctified chattel slavery by pretense of prayer; let all that cease.
A young man in a western town went to

meetings of Spiritualists, which were well attended by good people. His Methodist minister said to him: "If you go there you must go out of our Sunday School," and the young man replied: "Very well, I prefer to go there and shall certainly do as I

If the preaches threatens dancers and theatre goers, they will say: "Yery well, we pre-fer to go, and we will go." He had better give up and go with them; and help them make amusements healthful and innocent, and helps to righteous living.

Health-Harmonious Culture-Long Life.

We are just beginning to think of the wise balance of body and mind; hardly beginning to think how much the fit culture of all our mental and spiritual faculties may pro-long life and increase usefulness and enjoy-

It is said so often that the Americans are highly nervous race, that we are inclined to think that we are unbalanced beyond all others in this respect. No doubt our intense activity in business tends to such want of healthful in business tends to such want or nearthful balance, but if we could compare the aver-age health and power, and the average lon-gévity of the American with the same qualities and attainments in the Englishould probably man or the Frenchman, we sho stand quite equal to them. The reports of aged persons who are passing away in our aged persons who are passing away in our midst, are marked by many long lives, up beyond eighty years. Herbert Spencer came over here and gave

Herbert Spencer came over here and gave us wise and needed advice on our danger from overwork, and went home to be prostrated by his own overuse of the brain. Ruskin has been on the verge of insanity from the same cause. Huxley and Tyndall have been obliged to stop active work, and Tyndall has been on the verge of paralysis. Doubtless these men know better, as do many Americans who suffer in a like way; but there is so much to learn and so much to do, that thinkers and workers possessed and carried along by their high tasks, forget until it is too late, and are only stopped by a breaking down, which comes as a faithful warning.

Not only must we learn temperance in all things and the supremacy of the soul overthe censes, but the harmoulous development of bodily, mental and apiritual powers—the

gaining of soul-knowledge as well as that

which comes through the senses.

To be unbalanced is to be unhealthy, and to break down prematurely. A pushing bus-iness man, while using certain mental powers up to their highest mark, neglects others, does not stop to think of his soul or body, and so breaks. A scientist like Tyndali who deals with the laws and properties of matter, and ignores the spiritual side of nature or of man, falls to reckon the soul of things as a factor in his process, uses his logical and perceptive faculties, but not his deeper spiritual faculties, and thus loses his balance and falls to do his best work.

Herbert Spencer is inductive and logical not deductive and intuitive; external and superficial, not internal, and so inclusive of both soul and senses. Certain logical powers, and certain faculties which are busy in ers, and certain faculties which are overqued, while the spiritual part of his being is undervalued and but little exercised. Unbalauced, he, too, breaks down. The manfull of knowledge of facts breaks and falls; the wise man, seeing ideas and principles behind facts, is better balanced, and lives and lasts and works longer.

Reformers are long lived, yet are hard workers. They live long because inspired by great ideas of freedom, temperance and justice, so that the spiritual faculties are alive and active, as well as the mental powers, and so the harmony and balance which give health are kept up.

Every man and woman may have their leading aim or vocation, but they must have their windows open to light and air from every quarter. To know of the immortal life; to realize the far-reaching intuitive powers of the soul, the wealth of spiritual wisdom as well as the wealth of knowledge gained through the outward senses, the relations of man to the unseen and the eternal as well as to the seen and transient; to keep close to the life beyond, that we may do the work of our life here better; to know and use the body as the temple and the useful organ-ism of the ruling spirit within, is to be har-monious, well balanced, fit for long and use ful life here, and ready for the higher life

when our earthly work is done.

The balance of body and brain, and the care of both by avoidance of excess in work or indulgence of appetite or passion, is a od lesson, which the world is beginning to learn. The balance of soul and senses, of every faculty of the mind and every endow-ment of the spirit, the use of intuition, as well as of logic and induction, a realization of the splendor and beauty of man's rela-tions to the heavenly life and of his soul's kinship to the Infinite Soul, the culture of love and duty as well as of knowledge and power—these make up the harmonious man and woman, full of years and wisdow, full of useful labor, reaching toward perfect culture, ready for every good word and work here, and ripening for greater work hereafter.

Thoughts on Death.

It is indeed refreshing when a daily paper devotes a little attention to "Thoughts on Death." It shows that even a secular news-paper man may entertain serious notions with reference to that change common to all humanity. He goes on to say that it is a study worth the thought to go back in the history of the race and see what men have thought of death. Socrates and David were rappearative, man of their second productive man of the second productive man of the second productive man of their second productive man of th representative men of their times and nations-the one a Greek, the other a Jew; the one a philosopher, the other a king. Socraone a philosopher, the other a king. Social tes says to the judges who condemned him: "Death is either a dreamless eleep that knows no waking, or it carries me where I may converse with the spirits of the illustrious dead. I go to death, you go to life, but ons dead. I go to death, you go to life, but which, of us is going the better way God only knows." David says: "The lord is my shepherd; I shall not want. He leadeth me beside the still waters; He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil; Thy rod and Thy staff-they comfort me. Surely goodness and mercy shall follow me all the days of my life and I will dwall in the borse of of my life, and I will dwell in the house of the Lord forever." Take Cicero and Paul and contrast their words. Cleero says: "I may mistake in thinking the soul immortal, and if I do, I mistake wit; nor would I have this mistake torn from me as long as I live." Paul says: "We know if this earthly home of our tabernacle were dissolved we have a building of God, a home not made with hands, eternal in the heavens." Take Ingersoll's last statement of the problem, in The North American Review. "I have said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door—the beginning or end of a day—the spreading of pricols to sole or the folding forever of wings—the rise or the set of a sun or an endiess life that brings rap-ture and love to every one." Contrast with this the last words of Judge Jere Black: "O thou beloved and most merciful Father, from whom I had my belog, and in whom I ever trusted, grant, if it be Thy will, that I no longer suffer this agony, and that I speedily be called home to Thes."

The Boy Orator will deliver a lecture before the Young Peoples' Spiritual Society on Sunday evening, Dec. 11th. Subject: "Whatever is, is right." Mrs. Belle Fletcher Hamilton and her brother, Mr. C. J. Barnes, of Cincinnati, Ohic. will occupy the balance of the evening with piatform tests. Questions will be answered previous to the lecture. Those pertaining to anything general will only be answered; no personnl questions.

Is This True?

A daily paper asks the question, "Are the Protestant Ministers of the United States a total abstinence body?" and then goes on to say that "it is a question which the temperance workers are beginning seriously to asl themselves, much to the surprise of a great number of people whose attention has never been called to the subject, and who seem to take it for granted that the very fact of their holy office bars them from the ordinary temptations of men. When a Roman Catholic priest or ex-priest, like Father McGlyon, talks in favor of strong drink, as that gen-tleman has recently done in a very aggress-ive and offensive manner, and when Dr Howard Crosby, of New York, one of the straightest of orthodox pharisees, talks and writes, in a still more dangerous manner of the use of wine as one of the blessings of life, we are apt to think their cases excep-tional, and to think that perhaps they are not personally as bad as their talk would indi-cate. But while their cases are exceptional. It is nevertheless true that any number of ministers are addicted to the use of liquor ministers are addicted to the use of liquor to some extent. One lady who crossed the ocean a year or two ago said there were seven clerrymen on the ship, dive of whom habit-ually had wine with their dinner. During one of the recent sessions of the national presbytery some of the ministers brought their own wine with them, and had it served with their meals, greatly to the horror of some people by whom they were entertained. Individual cases could be given, but it is unnecessary. Country ministers, as a rule, are total abstainers, but it is not so with those in the city. In fact it has been said that the temperance workers often find the minis-ters in their way to the large cities, to which the ministers reply that the "workers" themselves are not always gulleless, hence they do not co-operate with them as they other wise would. There is a suggestion in the thought presented, and one well worthy the earnest attention of the temperance people whether in the church or out of it."

Mr. John Slater.

Last Wednesday, John Slater, the remarkable test medium, left Chicago, intending to visit California and Australia. Last Sunday his meeting at the Princess Opera House was well attended by skeptics as well as Spiritualists, and a deep interest was manifested. His tests were of a character that, at times, they caused a decided sensation. He talks rapidly,—rarely hesitates in his description, and ninety-nine times out of a hundred, the one whom he addresses admits the truthful-ness of his statements. He intends to return to Chicago, and locate here permanently.

. GENERAL ITEMS.

J. Madison Allen has been lecturing at Pitteburg, Kansas. He goes from there to Joplin and Carthage, Mo. He can be ad-dressed at present at Joplin.

Lyman C. Howe has been writing a series of interesting articles for the Free Thinkers Magazine. They are logical and convincing. and go deep into the "soul of things."

H. K. Hamilton writes as follows from Por Huron, Mich.: "We hold meetings in our hall every Sunday; tests and psychometric read-ings constitute the order of exercises."

The editor-in-chief is away from his post this week. It is the first time he has been out of town since March; the past summer being the only one in fourteen years that he has remained at home.

Dr. Hicks of Rockford, Mich., writes that W. H. Blair of Chicago, has given a course of lectures there, which were very satisfactory to his hearers, and be would recommend him to other societies.

Dr. B. C. Tabor of Mound City, Illinois, lost heavily in the fire that occurred in his city, November 21st. He lost his entire stock of medicines and the greater portion of his medical library.

Because some of the young people in his choir want to a dance last week in the teeth of his positive prohibition, Rev. Father Tracy, of Burlington, N. J., wouldn't let them sing at high mass Sunday morning.

Dr. J. K. Bailey spoke at Eureka, Kan., Nov. 10th; at Eldorado the 13th; Benton, 21st -23rd; Newton, 29th and Dec. 4th. He may be addressed at Newton, Kain, during the month of December, or his home address, box 123 Scranton, Pa.

We are prepared to furnish "Lucifer," a monthly published in London, by Mme. Bis-vatsky and Mabel Collins. The September and October numbers are ent, and show an excellent table of contents. Price, 35 cents

Hon. Appleton Oaksmith, son of our well known and valued contributor, Elizabeth Oakes Smith, passed to the higher life from New York City. The funeral services were held in Hollywood, N. C., the town of the de-ceased, October 30th, 1857.

The London zoological gardens have for the first time in their history a living gorril-la. Two weeks after it was received it would take fruit and nuts from the hands of visi-tors. It has been placed in the same house with "Sally," the educated chimpanzee.

Geo. H. Brooks writes: "I have been lec-turing in Saginaw City, and in East Sagin-aw, for the month of November, with the ex-ception of last Sunday, when I lectured in Lansing. I have moved to East Saginaw, Mich. My address is 802 Hoyt effect. I am to lecture for the munth of December, for the society in East Saginaw."

W. S. Rowley, the telegraphic medium, has removed his office to room 39, Nottingham Building, 89 Euclid Avenue, Cleveland, Ohio. Mr. Rowley is associated with Dr. G.T. Whitney, and aided by the Spirit Dr. Wells, they are capable of doing an excellent work

A notable thanksgiving service at Detroit, was held in "The Church of our Father," Universalist, Rev. Dr. Rexford, G. B. Steb-bins, Rev. Mr. Frost, Swedenborgian, Rabbi-Hirsch, and Reed Stuart, spoke, and fine mu-sic was given. The audience was much inlerested.

"It is sacrilegious to day," remarks The Christian Register, "to regard as holy a belief which consigns the greater part of the human race to endless misery, as the victims of an arbitrary and unjust God. It is the duty of every enlightened man to extirpate every shade or possibility of reverence for such an unholy dogma."

Mrs. R. C. Simpson, who has been stopping arts. R. C. Simpson, who has been stopping in the city for a few weeks past, was suddenly called to her heme, Hope, D. T., on last Monday. Mrs. Simpson's tests are certainly of a striking and convincing character, and will always find something to do in Chicago.

Mrs. John H. Carter paid a brief visit to Chicago last week. Mrs. Carter has long been known at home and abroad as a very remarkable and well developed medium. Years ago, while young, she married Mr. Carter, since which time the general public has been deprived of her valuable services; but her work has been none the less important and useful to Spiritualism. She frequently gives séances to friends, and through her mediumship some of the best authenticated phenomens have been observed.

Boston Budget: President Lincoln said once that the best story be ever read in the papers of himself was this: Two Quakeresses were traveling on the railroad, and were heard discussing the probable termin-ation of the war. "I think," said the first, "that Jefferson will succeed." "Why does thee think so?" asked the other. "Because Jefferson is a praying man." "And so is Abraham a praying man," objected the second. "Yes, but the Lord will think he is joking," the first replied, conclusively.

Mr. W. H. Terry, Melbourne, Australia. writes: "The pressure of work in connection with my medical business and foreign cor-respondence prevents my giving attention to the book business which it demends. I have made arrangements to transfer it to my nephew, Mr. Charles H. Bamford, whose in-terest in progressive subjects fits him for the terest in progressive subjects his him for the conduct of such a business. Mr. Bamford is located at 67 Little Collins Street East, Melbourne, and is prepared to furnish the RELIGIO-PHILOSOPHICAL JOURNAL at any

In San Francisco there are four journals regularly published in Chinese characters. These appear weekly, and have a circulation of 2,500 copies. According to the Chinese method a good printer can print 400 chects a day. Five days' work are required to get out an edition of 1,000 copies. The journals are printed with black ink upon single sheets of white paper, except on the Chinese New Year, when the printing is done with red ink or upon red paper.

A horrible case of hydrophobia which proved fatal to the victim attracted wide attention at New London, Mo. Last summer George Norman, living in the country near the was bitten by a dog and paid no attention was bitten by a dog and paid no attention to the matter. Just before his attack he woke up and told his friends of a terrible dream he had, in which he saw himself dyingof hydrophobia. Almost immediately he began to develop symptoms of the rabies, which were quickly followed by awful convulsions. For twelve hours he struggled in these convulsions and it required the combined attracts of the paid them. bined strength of six men to hold him. In his lucid moments he begged of his friends to kill him. The end came, when, in the midst of a frightful convulsion, he expired.

A social event of more than ordinary happiness was the celebration, November 24th, at Easthampton, Mass., of the fiftieth anniversary of the marriage of My. and Mrs. Artemus Barnes of Easthampton. Mr. Barnes is a subscriber to the Religio Philosophical Journal, and we are pleased to congratulate him upon this interesting occasion. In all the half cantury death has not entered the circle, and their three sons and daughter with their families and grandchildren, were still present at the festivities. Besides the allows there were present Mr. Aaron Birong of Southampton, and Mr. J. P. Searle of Easthampton, who were present at the wedding reception at Southampton fifty years ago; allow many relatives and friends from far and near. Mr. Barnes is now seventy-five years old and Mrs. Barnes is sixty-seven, and both in avasiliate health. A social event of more than ordinary hapin excellent health.

There were 100 very excited musicians at the Metropolitan Opera-House, New York City, one afternoon, lately. They had come to rehearse with little Josef Hoffman, but their leader, Adoph Nnendorff, had all he could do to keep them at their work, so completely were they carried away by the marvelous stialnaments of the child. It is said that Hoffman is a musical genius of the rarest order, and nothing like the prodigy has been seen since the time of Mozart. It was amusing to note the thoroughly confident air with which the child conducted the rehearnal. At times the old gryy-haired mea, whose entire lives have been passed in the study of the art of sweet notes, would become so rapt in the extraordinary nusical giffs of the child before them as to coarse playing in order to listen and watch the par-There were 100 very excited mus

would burst out in a cry of "Bravo," and at the close of one of his own compositions they rushed forward, some to grasp his tiny hand and others to imprint a kiss on his fore-

and has a good table of contents. We are prepared to furnish copies at 50 cents each;

also can supply back numbers.

The Chicago branch of the Theosophical Society held its third annual meeting Saturday evening, Dec. 3rd, at 42 Pearson St., its present place of meeting. Those having an interest in the Society and desiring to obtain information of the same, can address President, Stanley B. Sexton, or M. L. Brainard, Corresponding Secretary.

Raphael Tuck & Sons, the high art pub-Raphael Tuck & Sons, the high art pub-lishers of New York and London, have our thanks for a package of their latest Christ-mas and New Year cards. The designs have been carefully chosen, and the numerous well-known artist's names appearing afford unmistakable evidence that in the selection the subject of the best known artists only have been accepted. Many of the cards are in series, showing a delicate idea, and the most behutiful harmony of colors. The de-mand for cards at the holiday season is still at its hight, and in this collection the most fastidious as well as the most simple taste can be suited, and there will be many calls for Raphael Tuck & Sous work.

In an article in The Coronado, San Diego Cal., Jesse Shepard says: "Boston, which used to lead, in everything, is no longer gazed at with wonder and reverence; while Philadelphia and Baltimore might as well not exist, so far as an evening's conversa-tion is concerned. The reason of it is, these eastern cities never possessed the spirit of cos-mopolitanism which makes the real progressive city. To compare Boston with New York at the present time would be like comparing London to St. Petersburg. But Chicago in point of modern wit, judgment, intellect and progress will compare favorably with New York and this because of her vast army of men and women gathered together from foreign and native shores, from Orient to Occident, all brought into contact with each other in the various pursuits of life and la bor. All nations are represented there, and Chicago has long been known as a brilliant and wealthy metropolitan city."

A devotional meeting of the Methodist minister was held last Monday in this city at the First Methodist Church, at which all the ministers in attendance gave their experiences. Rev. Dr. John Williamson gave a wonderful experience which he had the past year. He is the pastor of Michigan Avenue Church, and a year ago his health was so bad that his physician told him he would have to rest at least a whole year. It was with great reluctance that he agreed to to this. Some months afterward this weighed on his heart so much that he "cried aloud unto the Lord for divine aid." Dr. Williamson said at that time he held a sweet and indescribable com-munion with God, in which he was assured int his health would be restored. His phy sician had but recently assured him that he was as well as he ever was before, and he ascribes this wonderful cure entirely to Di-vineheat ing. The relating of Dr. William son's experience caused quite a sensation, and many agreed with him that it was an example of divine healing. Spiritualists recognize in this case only the power and influencs of spirits.

The Young Peoples' Progressive Society.

Mr. Slater's last Seances-Hon. Joel Tiffany.

A large and appreciative andience greeted Mr. Slater at the Princess Opera House last Sunday; even the balcony was well represented, many familiar faces waiting anxious-ted, and the stage, a round of applanes greeted him, which was quickly hushed when he announced that this was "no show," and he deserved no such manifestations of praise. Mr. Slater is very plain in his address; he apeaks exactly what he thinks, not caring whether it meets approval or not. He said: "I am not in love with Chicago, but am very much in love with its residents. I have had a very pleasant visit, and on my return from australia I will endeavor to stay longer with you."

resister's sence could not be defined by word remarkable; it was, seemingly, microus, and when he claims at times that out tell a great deal more than he does, if any, of those who know him doubt his h. His engagement has been successful ocially, and I leave it to those interested, ther it has not been fruitful of a wones amount of good in our city.

The series of the country of the course of a tree on the Christian Philosophy next day swening before the Young Feoples preserves Society at 150 22nd Street. Those ring to obtain a knowledge of Spiritualians well as Christianity, will never obastic time to the country of the country

BOOKS FOR THE HOLIDAYS.

Order Now and Save Delay.

Who can find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, what bet-ter than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable vol nmes, Poems of Progress and Poems of Inner Life. Poems of Life Beyond, compiled by G. B. Stebbins; Barlow's Voices, and Immortali-ty, lately published, are excellent. The Missing Link, a full account of the

Fox Girls' Mediumship, written by Leah Fox

The Records of a Ministering Angel, by

The Next World Interviewed, by Susan G. Horn—Messages from well known authors, statesmen, thinkers, etc., etc. Wolfe's Startling Facts in Modern Spiritu-

alism needs no commendation. The price has been reduced to \$2.00.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00.

A New Edition of Psychometry, by Dr. J.

Rodes Buchanan, also Moral Education, by the same author.

Maria M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world. The Arcana of Nature, 2 vols., and Physical

Man, by Hudson Tuttle; also stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook's The Bible—Whence

and What? and Man - Whence and Whither? The complete works of A. J. Davis. Dr. Babbitt's The Principles of Light and

Color, and Religion. Epes Sargent's The Scientific Basis of Spir-itualism, which should be in the library of

all investigators and thinkers, also Proof Palpable. A Study of Primitive Christianity, by Lewis

G. Janes. The chapters herewith presented were prepared for lectures and are strong expressions of the best results of the higher criticism of the New Testament, and the origins of Christianity.

A report of the Seybert Commission, ap-pointed by the University of Pennsylvania to investigate Modern Spiritualism has attracted such notice that many want to read It for themselves.

Beyond the Gates by Miss Phelps is a com

bination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

A band of intelligent spirits have, through the mediumship of Mary Theresa Shelhamer produced an interesting work entitled Out-side the Gates: and other Tales and Sketches. This work is destined to sell well as it meets the demand of a large class of inquir-

Unanswerable Logic, the Spiritual Dis-ourses of the well known lecturer Thomas Gales Forster

Solar Biology; A Scientific Method of De lineating Character; Diagnosing disease; De-termining mental, physical and business qualifications, from date of birth. By Hiram E. Butler.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomens in family daily life, extending over a period of twenty years, by Morell Theobald,

The Mystery of the Ages Contained in the secret doctrine of all religions, by Marie, Countess of Caithness, Duchesse de Pomar; ilso A Midnight Visit to Holyrood, by the sam author.

Spirit Teachings, by M. A. (Oxon). Thes communications have attracted wide atten Many find in them words which are

ston. Many and in them words which are suitable and more or less helpful in confirm-ing their own experience. Rev. E. P. Powell has issued a valuable work suitited Our Heredity from God. Space-torbids further mention, but any and all books in the market can be ordered

through this office.

Tam not in love with Chicago, but am very much in love with its residents. I have had a very pleasant visit, and on my return from tous visit is residents. I have had a very pleasant visit, and on my return from tous visit is residents. I have had a very pleasant visit, and on my return from the second visit in the second visit in the second visit in the second visit in the very much indebted to the Church of Spiritual Science (a recently organized seciety), for its kindness in giving the Opera louse to us on last Sunday.

In the evening, at Avenue Hall, no seats were to be obtained at 8 o'clock. A more enhusiastic audience could not be wished for a more intelligent assembly desired.

Mrs. Ada Foye, the well known platform the Spirit-world, 33 cents; The Bible – Whence and What? \$1.00; The Complete Works of A. J. Davis, \$30.00; the Priucipies of Light and Color \$4.00; Religion, Bablitt, \$1.80.

The Scientific Basis of Spiritualism, \$1.60; Prof. Palpable, cloth \$1.00, paper 75 cents; in a could tell a great deal more than he does, wit fany, of those who know him doubt his Nature. 2 vols., each \$1.33; A Riss for a Blow, a book for children, 70 cents; vital Magnetic Cure, \$1.33; Animal Magnetism, Deleuze, \$2.15; Diegesia, \$2.16; Future Life, \$4.60; Home, a volume of Poems, \$4.60; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 50 cents; Pioneers of the Spiritual Reforantion, \$2.65; Modlums, by Karder, \$1.60; The Spirits Book, Karder, \$1.60; Nature's Divine Revelations, \$3.75; Our Homes and Our Employments Hereaftier, \$1.60; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$100; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for Our Children, 25 cents; A Study of Primitive Christianity, \$1.50; The Next World Interviewed, inner in the first control of the co

Catarrh originates in scrofulous taint. Hood's arsaparilla purifies the blood, and thus perma-ently cures catarrh.

The Pheips Publishing Company, Springfield, Mass., have reproduced the celebrated painting "Christ before Pilate," in the original colors, and selling it at \$1.00.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, curse wind colic, and is the best remedy for diarrhoxa. 25c. a bottle.

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Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

CHICAGO.

The Young Peoples' Progressive Society, meets every Sur lay at Avenue Hall, 159 22nd Street at 7:45 F. M.

The South Side Lyceum of Chicago meets every Sunda afternoon :4 1:30 sharp, at Avenue Hail, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Epiritualists and Mediums' Society meets in Spiritual Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 r. M. and 7:30 r. M. The public confusity invited. Admission for cents.

The Spiritual Union meets at St. George Hall, 182 E Madison St., every Sunday at 2230 r. m. Speaking, music and tests, Visiting mediums condulity invited.

Mas. S. F. DaWol.r President,

The Young People's Spiritual-Society meets every Sunda vening at 7:45 r. M., in Apolio Ha i, 2730 State Stree list class speakers always is attrachase. Admission free E. J. Mearce, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday att at three o'clock at 128 West 42rd Street, New York,

The Peoples' Spiritual Meeting has removed to Columbi Hall, 878, 6th Ave., (formerly at Spencer Hall W. 14th St Services every Sunday a) 2:45 F. M. and 7:45 evening. Frank W. John, Curductor.

Metropolitan Church for Humanity 251West 23rd Street Mrs. 7 B Stryker, services Sunday at 11 s. M. Checrus Geo. D. Carroll, President; Giver Bussell, Vice President; Beorge H. Ferine, Secretary; F. S. Magnard, Tressurer.

Grand Opera House, 23rd Street and 8th Avanue.—Services every Funday at 11 a.m. and 745 p.m. Conference every Sunday at 2½ p.m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street—bervices every municy at 11 L. M. and 7:45 F. M. Commenctus Sept 11th, Mrs. A. M. Glading will occupy the 14strum until Nov. 1st.

Brokkin Strikes Union-Sunday meetings at F nits Booms, corner Bedford Avenue, and South 26 a Members seance at 10:30 a. M. Alpha Lyceum at 2:30 Conference at 7:50 7. M.

Everett Hall, S98 Fulton Street. Conference every Suday evening at 8 o'clock. FRANK W. JONES, Conductor.

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Toices from the Leople. ; INFORMATION ON VARIOUS SUBJECTS

En Rapport.

BY JENNIE P. MERCHANT.

A tiny missive I hold in my hand, Just come from the G sideo State; It speaks of the flowers in that lovely land, And the zephyra that 'round them wait;

Of the fruits that mellow on every bough, 'Neath the bright sun's fervid ray; And it tells of the Ocean's waves just how They dash, and foam and play.

Now my eye lids close, and away I drift. Do you know, my friend, I'm n ar? I can see the blue sky above yo I lift, And old Ocean's w rest I bear.

I can seent the fragrance that lades the a'r, And watch the waves that play: I can look (ar beyond the harbor there, At the ships as ther sail away:

Can stoop on the beach the waves h
And pick up a tiny shell;
The Ocean's secret so long it kept,
I will ask it now to tell. But the Ocean's song is all I can hear, Nothing more I e'er shall know; "Twere as vain as to question how or where, Does the soul from the body go.

By my friend unseen, I can linger near, Can echo the smile or sigh; Can enjoy the sunset with her here, Then leave without saying "Good-by."

What Good does Spiritualism do?

To the Editor of the Religio-Philosophical yoursas.

Well, let me tell you what good it does me. Not long since I was called to the sick bed of my aged and befored mother. We watched the little spark of life that was left, and saw it fade away. There lay before our agonized gaze all that was left, see of our best and trues triend. Tell me, O ye. Christians, where were we to turn for comfort! You tall me, wher. I sak for comfort, that my dear old mother, who labored ir wickness and its health for her husband and children, watched and wept over them—in elchness and trouble, is in hell. My father, say elsters and brothers are all burning in that endless fire! When they have been "there ten thousand years," they will then have no less time to burn. You bid me seek Christ and layer everlasting, loy! Joy, forsooth. Away with such joy, as if I could be joyful in heaven with those I love as my very life, calling to me from the depth of hell for one drop of water to cool their parching lips. No! I wan nothing of the kind. I prefer their company, though it must be shared in bell.

Then again the infield tells me that when the coffic-lid was closed for the last time over the face and form of my mother, that I had lost her forever, without hope of future j-y or sorrow. There is probably more comfort even in that, than in the thought of endless torment.

Spiritualism brings the joyful tidings of a life beyond the grave, a real life, full of hopes and joys where families are reunited never to part.

"Sister, tell father I am not dead," is the message that the departed brother of a lady not far from here, sent to the barest father that had long mouned him as dead. What comfort in the worted in her ear, "Mainma, mamm, dear, do not weep for me, for I am always near." Do you think the came away with a heavy heart? I think not.

en let us sing: Hark from the tomb A joyful sound,
Mine ear attend the cry,
Why should we mortals dread to die
Or o'er the dead heave a sign?

When death is only the portal door Through which we pass to part no more, 2nd our dear ones around us stand Boady to guide with loving hand,

How can we their sweet presence spurn Or from them in mockery turn When they from their home above Come with tidings of truest love?

Why should we doubt that they are need or why should we their presence fear? Have our dear ones to demons turned, Fit only to be feared and spurced?

MRS. C. J. Da MRS. C. J. DANIELS.

Notes from John A. Hoover.

To the Editor of the Religio-Philosophical Journal

You struck the kkp-note of truth when in your
editorial you say: "Wonderful are the hights to
which the human spirit sitians in its best moods!
Giorious and beautiful the inspiration which comes
when the windows of the soul are open to light
from every side, even as the windows from the
chamber of Daniel, the Habrew Seer, were open to
the four quarters of the beavens. In such homes
the whole spiritual being seems possessed; d held
in the noble service of some high theme or tender
smotion of great thoughts?"

I may say to all mankind, is it not a blessing to
enjoy a philosophy that elevates the imagination,
raises us above; the georeling lot of certify existsuce, unites us to a spiritual world, shakes off the
dross of mere humanity, and purifies and refines our
nature? Jesus theam that his followers should walk
by faith in contradistinction to the worn out materislastic and ritualistic Jodanism from which he
sprang. The Jewe had no faith in a spiritual world;
Jesus phoved its existence and the faith that Jeens
anticipacily intended to develop our spiritual manhood, and prejure us for our spiritual homes. Our
experience teaches us in any sphere of life.

I all had wish, however, to speak more, now of the
great value of spiritual existation; but I wish his sy
to some writers of the Journat, that they do their
cause no good, by a constant hombardment against
this church. Les the church perial from negice, to
fire as you asy concerned; champton your own cause,
and give us something that will lake held of our
hearts, germinate and grow into uptritual beauty;
then it will be world of thought.

I found the world of thought.

I found the world of thought.

I found the world of thought,

I found the world of thought.

I

minion a soul; that soul did not create itself, but is-son a wise Creator; asknowledge him it all your dags, and then you will find a solid foundation Fyour tempts of thought. Pulmelaphia, Fa.

Carrie C. Brayshon write as follows from sects, Ilb.: We have had Mr. C. J. Barnes with us for rew carp, and he has given some grand tests. He good platform and trumpet medium. He has ean good shististicity here, and now the Friends of going to hold meetings every Sanday.

Pope Lee XIII. is very fond of agriculture, and a passion for pianting trees. One of the first orders after his skedion was to plant the garden of yathon with fruit trees and wines, and this say for the first time the graphs of the Vallean with pro-turned into wine. His Hollings superior the first time the graphs of the Vallean with the pro-turned into wine. His Hollings superior the formation and gives the necessary orders.

The Perine Mountain Home.

to the Entire of the Religio-Philosophical Journal.

During the past three years, a series of Sunday afternoon spiritual meetings, beginning in early spring and ending late in the fall, have been beld under the suspice of Dr. Geo. H. Perine and family, at what is known as the "Parine Mountain Home," near Summit, N. J. Asiltongh the community surrounding this beautiful resort upon the mountain top, is rigidly orthodox, there is a small but loccessing number of inquirers into the facts and philosophy of Spiritualism; and Dr. Perine, with unsuinted, generous bospitality and a real that knows of no shetement, is effectually ministering to the needs of these inquirers. The "Home" is summit of the mountain, the view is grand beyond description: an apparently limities expanse of varied and beautiful natural secuency, while validin the distance is that stupendous work of mare creative genius, the bridge connecting the sister cities of New York and Brooklyn. It is here that the gitted pustor of the "Church of Humanity," Mrs. T. B. Stryker, has so often addressed large audiences upon the subject of Spiritualism, and many other speakers and mediums have dispensed the same giorious gospel to eager and interested hearers.

During the season just passed, Dr. Edward Mc-

numeroes upon the subject of Spirituanian, and many other speakers and mediums have dispensed the same glorious gospel to eager and interested hearers.

Duting the season just passed, Dr. Edward McGilynn, has on s-veral occassions, held aloft the "Cross of the New Crusade," upon this mountain, preaching to thousands who have come from all the adjabent country. The closing services of the season was an interesting and delightful one. It was one of our glorious October days, and the trees of the thickiy woosied mountain, dressed in all the variegated huse of satumnal foliaga, presented a speciale truly inspiring and fruitful of redection. Such was the super of nature without, while within the precious of the "Home," every want had been anticipated and nothing left unprovided. During the associates of the afternoon, Mr. I. T. Riersted and Prof. J. T. Withers, of New York, readered fose instrumental music from flate and organ, and the andience joined heartly in the staging of familiar hymns. Dr. Ferrine made a few appropriate remarks, and addresses replete with the genius of Spiritualism, were delivered by Rev. E. B. Fairchild of Boston, Mrs. W. H. Martin of Newart, and others. The writer also made a few remarks. Mss M. L. Schooley of Trenton, gave a very fine reading of the instructive and beautiful poem entitled "The Hindoo Kung's Reply to the Missionary."

One thing only gave a sad lings to the occasion, and that was the enforced absence by sickness, of Mrs. V. A. Hill of New York; a most estimable lady and highly gifted medium (but little known to the general public), why has contributed largely, to the interest of the meetings, and especially endeared benefit to Dr. Perine's family. A testimonial of the regard entertained by her friends, was presented to her, though her daughter, who was present, accompanied by some very appropriate remarks from Dr. Perine, Mrs. W. H. Martin responded for Mrs. Hill, in a very touchting and beautiful manner. This locident was followed with a floral tribute to Mrs. Perine, by Mr

Ferine, by Mrs. W. E. Wallace, accompanied by an eloquent expression of esteem.

The day of these closing exercises, is fraught with pleasant memories. It will long be remembered by all in attendance. For one, I am free to confess that never have I attended a more instructive, pleasarable and inspiring meeting. That great good must necessarily flow from these "Mountain Home" gatherings, goes without agring. Were every Spiritualist to emulate our friends there, in proportion to the means and opportunity of each one of us, humanity would soon look up and be giad in that light which chasets away all darkness, the transcendent light of modern Spiritualism.

Brooklyn, N. Y. Nov., 15.

W. C. Bowen,

A SUICIDE'S FUNERAL.

A Sermon Embodying the Spiritualist

A Scrimon Embodying the Spiritualist. Philosophy of Scii-Destruction.

Spiritualistic funeral-services over the remains of the unfortunate and demented suicide, W. H. Rex. where held yeslerday afternoon at No. 74 Fulton street, Mr. Charies Dawbarn of New York, the lecturer, and Mr. Thomas Lees officiating. Mr. Lees opened the services with Edwin Arnold's poem of "He who Died at Axen Sends This to. Greet His Friends," and followed with a characteristic address embodying the Spiritualistic philosophy of death. Referring to suicide he said:

"At one period of history it was desired most honorable to commit suicide. At another it has been made infamous. In each, alite popular opinion has readered the verdict in utter ignorance of what might be nature's law on the subject. It is necessarizing to the bology for light on this question, since prejudice and bigour constitute judge and jury. Fermit me to give you the teachings of modern Spiritualism and show you from the standpoint of our spirit friends what must the effect be of rushing uncalled into the world of the future. It is difficult for ut to realize the mental agony that precedes suicide in cases where neither nature nor mind can point to leasnity as the canse. No matter how various the motives, whether if he love or hate, wounded pride or hopeless despair, there must be a black cloud hiding the soul in its hellish gloom and redigering mortal life so unspeakably miserable that it seems impossible any change could be for the worse. So with desperate deliberation the suicide plans and accomplishes his purpose. Nature knows nothing of mercy, nor even of justice, but only of unchangeable law. When the daguerrean artist catches your picture in his ciamera he can whee it from the silvered plate with hardly an effort; but after that plate the picture will not rempeat and the poor self-destroyer fluds too late that the mental agony which rendered life a burden has been chemically fixed by his suicidal act. Years and cometines conturies of spirit life its suichen has be so clean it that the Dicture will not reappear and the poor self-destroyer finds too late that the mental agony which rendered life a burden has been chemically fixed by his suicidal act. Years and sometimes centuries of spirit life must pass before he can gain freedom from the consequences of his own act. The horrible depression that would soon have passed by nearth life is now photographed on his spirit, and mature's wos, wos, unutterable wo's to the suicide' must long be the faste of him who rusbes unbidden into another world.

Mr. Lees then closed the service with the poem entitled "The Sirange Beyond." The deceased leaves a widow and seven children; some are living in their native city, Philadelphia, some in the west and two daughters in this city.—Cleectand Plain-dealer.

Prohibiby the prayer of a prominent preserver, the Rev. Dr. Desma, in which it was said: "O Lord, we believe that every time we say "Down with the saloon" thou syew 'Anne "I Bestern." Another speaker annooned that the Lord was in the fight to crush "the G. O. P!" which is sizing for "grund old party," manning the Republican party. Another speaker, also a secocher, represented the Lord as a built-hacker when he said: "When the Lord as built-hacker when he said: "When the Lord asy "When? you'd better whon." The Rev. San Smill wound up with a shocking remark, which appears in a Fresh titler, party among his "geam," on annely: "I' I ran Hill to would sail this besties on the fresh the property of the sail of the sai

The Experience of Old Anna Hiller with Florian Mithzowsky.

"The Witch of the White Stockings" is an application that may be applied to Auna Hiller, a stook and wadding old German woman of about 50, living in a lonesome manner at No. 3155 Benson street. Justice Eberhardt said restorday that she claimed to have been reviled and persecuted for a sorcerer right terp in Chicago. This is her story as told by the Justice:

Justice Eberhardt said yesterday that she claimed to have been revited and persecuted for a soroser right here in Chicago. This is her story as told by the Justice:

"Next door to Mrs. Hiller lives the family of Florian Milhzowsky. Florian hara fifteen-year old daughter—a paie, sickly, emaclated creature—who is a confirmed invaild. She is also lame and cannot set her foot down without a painful limp. Three different doctors have attended her: but none have been able to diagnose her case correctly. A few days ago old Anna Hiller waddied over to her neighbor's to see the sick child, and brought a pretty pair of handknit white stockings as a present for the sufferer. She stroked the maid with tender caresses, told her she must put on the stockings, which would help to make her well, perform d some queer jugglery rubbing the patient's mouth, and astonished the family by stopping in her locantations, peering weirfly out of her bright eyes at the sufferer, and exclaiming in a sepulchal voice: "Oh, boor child! The doctors can't make you well! You must have another kind of doctor!" Then old Anna turned about and wadded back home. The father was terribly wrought up ore the strange proph cy, and when he came home from work the next night found his daughter had been spaking all day like one in a trance of old Anna Hiller and her white steckings. She could not, it seemed, get any rest, and to wear the stockings only made her lamer and sicker. She seemed, indeed, like one possessed. Florian ran mady into the "which" house and accused her of atercising a spell over his child. Would she just step over to the sick-port and and a see for the result of her eril words? Yes, she said she would her of they would weak vengeance upon her. Florian took up the broom and, holding the sick bortionally across the room by the bedsida, commanded the alleged witch to jump over the broomstick.

"The poor little girl continued to pine away and her people continued to heap imprecations on old Anna's head. One day this week Florian chanced to me

A Blind Medium and Lecturer.

re the Editor of the Reitglo-Philosophical Journal:

I can not refrain from writing a few words to your readers in commendation of the bind medium and lecturer, A. E. Tisale, to whom I had the pleasure of listening for the first time last Sunday, in Blackstone Hall, Providence, R. I. Viewed from any standpoint, his lecture in the evening was a most wonderful effort, surpassing in some respects anything I have ever heard.

I understand that it was reported and will be published in your columns. If it is, I hope it will be no garbied report, as there was not one word used that could be left out without marring the beauty and completeness of this remarkable discourse.

Further, if it is published in its completeness, I carnestly advise every one to read it with the greatest care. It did my very soul good to hear the strongest arguments of the materialists—which I confess have troubled me not a Rittle—lakes up one after another in detail, and not only answered but annihilated by the keenest and most convincing logic. I will not attempt any report of what he said, as that will come to you from other sources. How he was able to say it all, astonished me as much as the subject matter of the lecture itself. Where did this complete masterly effort come from? Here was a blind man, comparatively young, having had but very little advantage of education, such as it is possible for the bind to obtain, exhausting the resources of our prolific language to obtain the proper words with which to cloth cleas of transcendent wisdom. He quoted from the various writings of the scientific materialists verbatin, not one word misused or misplaced, every sentence fraught with an idea, and the only difficulty that seemed to trouble him was the leadequacy of language to express the brilliancy of though that flashed with seemingly. Impossible brightness. What could it be but mediumship, pure and simple; I thought that the lecturer and lecture furnished at the moment the best possible brightness. I then seemed to be the subject of the scient

Spiritualism in Philadelphia.

to the Editor of the Reites-Philosophical Journals

The First Society have reason to congratulate
themselves on the favorable reception of their chosen
speaker for the month—Dr. Dean Clarks—whose
lectures have been well attended throughout, and
highly instructive. A supper given during the second week of his engagement was an enjoyable as
well as producible auxiliary. The Ladies' ald Society
are endeavoring to lend a helping hand to the parent
society, as well as to the poor, whom we "plaways
have with us."

The Second Society in Thompson St. church, hold

SHE WAS PERSECUTED FOR A Mrs. Powell, a medium seventy-five years of age, upon the charge of "fortune telling." The Sunday Lien contains a very good carteature of Birector Stokley trying to "feace in Philadelphia." on one board of which tunes reads, "Drown or burn so-called Witches." Called Witches.

called Witches."

Meanwhile the priesthood, Catholic and Protestant, continue to "tell our fortunes" every week; even extending their predictions to a much more lengthy period than the lay brethren or sisters have ever aspired to, forecasting a heaven or bell for us in proportion to the silver with which we "cross their palma." Does not our city government allow a distinction without much difference?

The Aim of Human Life.

The Aim of Human Lite.

To the Editor of the Reinin-Philosopolosi Journal:

There are some questions which a perusal of your paper forces upon the mind.

The RELIGIO-PHILOSOPHICAL JOURNAL justifies its name in being representative of many shades of opinion, and a consideration of its articles leaves no deubt of the earnestness of the contributors. It would throw a great light upon many subtle problems, it some of them would offer their several honest opinions of the true aim of human life to them individually. Materialistic and esthetic philosophy appear to join hands upon one point, viz., in making happlaces this aim—the question at issue between them being rather as to that in which it consists than as to the direct object of each individual life.

Materialistic philosophy would seem to teach that the very fact of living may in itself by happlness, while the esthetic philosopher demands in addition to happy material existence food for the high qualities of the mental organization. Both would establing agree as to the desirability of securing happiness here and now if it be worth having at all, there being no certainty of its attainment elsewhere.

So much I think will be granted. Now the ques-

there being no certainty of its attainment elsewhere.

So much I think will be granted. Now the question which appears to me of laterest in the matter is this. Setting asics all considerations of our right as human beings to enjoyment (of which right we know nothing positive), how seldom we reflect that without past and future, there would be, not only such thing as happiness, but no such thing as tappiness, but no such thing as existence. When we say we are alive, what does it mean? We are alow flew, and for the moment in possession of certain fachilities; but we should not know the fach the but fig the past; we should not know the fach the but fig the past; we should not know the fach the but fig the past; we should not be the man life, of which we hear so much, it as nothing in comparison with its certainty. The present moment includes the last and the best, or it means nothing.

monutes income to day without a yesterday, and a pos-sible to-morrow, and is not this in itself a logical argument for the eternal existence of the individual

There is no to-day without a yesterday, and a possible to-morprow, and a not to the site of the logical argument for the eternal-axistence of the individual culty?

It is essential to existence itself that it should pass and no imaginative conception of eternal happiness can justify the assumption that it is possible to arrest any period in it. Time and space, as such, may not enter into philosophical considerations of the infinite and eternal, but life means experience, and experience means passing on from one phase to another, whether in moments or in eternity, in which time, as such is not, and it is on this fact that the importance of my proposition lies; for if individual life is in likelf as experience (whether of the infant or the man), at once the has beet, is and will be, and how can it cease? or how can existence itself, or happiness likelf be the lam of human life. Putting it plainly human life, distinct as existence, can have (it seems to me), no definite aim. It is in itself processive (not progressive), a succession of processes, each in liself involving the has been, is, and will be. Neither happiness nor misery can be definitely eternal its each is complete and, alike past, present and future. In my visw, then the probable aim of hum a existence must be experience, and it becomes of exceedingly little moment what that experience is, in face of the fact that it is in itself a mere processive of the has been to the will be, lavolving both in itself.

The interesting question is, then, How far our ludividual conception of happiness or misery can individual conception of happiness or misery can individual conception of happiness or misery and insert are processed in the sum of the will be, involving both in itself.

The interesting question is, then, How far our ludividual conception of happiness or misery as not in fact we know nothing positive of any except our own. "Call no man happy till be is dead"—and then has been and the will be, in either case as far from any sim as ever, if by aim we mean

Would not a consideration of this question offer an interesting subject for your able contributors? Brookside, N. Y. JANETT BUUTZ BEES.

A Dead Doctrine.

This doctrine of the damnation of the beathen is dead, writes Rev. Brooke Herford. It has ceased to be believed In any living sense. People may talk it, but they do not realize what it means to believe it. Why, it is a doctrine which, if those who vote to maintain it had the slightest real sense of what it means, would cast a gloom and shadow over life. What kindly Christian heart that really thought of all that vast ancient world—Egypt, Assyria, Greece, India, and China, and all the children of the living God—could think for a moment of their being all in hell, without a sinting of the soul and a doubt whether the whole idea must not be a dreadful dream? Think of the lofty minds and heroic lives that rose up here and there like mountain peaks along those far-off centuries, so lofty and noble that even yet across the immeasurable years they stand out, visible personalities, Zorosster and Buddha, and the mild, thoughthi Courtelus, and, among the nearer Greeks, many a philosopher and sage who spent his life in the eager striving to discorn the truth, and many a hero like those three hundred wholought and died to the less time hundred wholought and died to the less time hundred house of Fersia. Nothing but hell for these? Dare heart of Fersia.

strikes the chest over the heart repeatedly with the paim of his hand. In favorable cases this method is early successful, and sometimes a twitching of the lids or the angles of the month appears with surprising rapidity as the first sign of returning life. As soon as the symptoms are noted, the simple manipulations above described must be arrossity continued and perseversed in from a half to one hour, for, with their cessation, the phenomena indicating beginning return of life size cesses. General y, the Jaco assumes a slight reddish ind. and at the same time a faint pulsation may be fell in the carotides. By this method Dr. F. has seen life return is four-teen cases, among whom were such as hat hung themselves, drowned, and saphyxiately by carbonic oxice, and in one case by croup. In three cases of asphyxia by oad gas and in one case of apparent death by chloroform the method described alone succeeded.—Med. and Surg. Reports:

Notes and Extracts on Miscelliancous

Subjects.

Coal has been selling at Los Angeles. Cal., for \$16

Hoosas Tunnel is to be lighted by 1,250 incandes-ent lamps.

cent lamps.

Harry flarfield is studying law at Oxford University, England.

A Text's jury in a murder trial reached a verdict by drawing straws.

by drawing straws.

There is talk in Albany of eracting a monument to the late Professor Parkburst, the musician.

A kind of ant in Honduras will prey upon bouses, and when once started will soon sat one down.

Herbert Spencer, who is badly out of health, is writing his life. He is living at Brighton, England. Apples are so plenty in Norwich, Conn. that a arrel filled with them is worth no more than an

empty one.

There is a proposition for the colonization of all the drunkards of the United States in the "Panhandie" section of Texas.

"Little children in need of shoes" are to be object of special attention on the part of the New York S. P. C. C. this season.

York S. P. C. C. this season.

President Ellot, of Harvard, lately home from
Europe, asys that English is spreading quer the continent as the universal language.

The shipments of California fruits to the East by
rail in October were over twenty-four millions
pounds—twice as much as in October, 1886.

Secretary Fairchild has decided that electricity,
being an invisible subtle agent or power, possessing
on substance as a merchantable commodity, is not
liable to duty.

A hischemith in Lawtelon M.

no substance as a merchantable commodity, is not liable to duty.

A blacksmith in Lewiston, Me., is making money by hammering out iron and steel fuger rings, for which he finds a ready sale at 50 cents each. He warrants them to cure rheumatism.

Lord Justice Bowen of England has translated "Virgil" into an English verse, which is sald to be an ingenious modification of the hexameter, and his work is about being published.

The Methodists who recently assembled at the Cincinnail conference to favor legislation that would recognize the office of evangelist.

A California farmer at Pasadena cut open a pumphin to feed his cow the other day, and found within a nice little now the other day, and found within a nice little now the other day, and found within a nice little pumpkin wine growing. One of the seeds had sprouded inside of the mother pumpkin. A pithy deficition of a lover is the following: "A lover is a man who endeavors to be more amiable than it is possible for man to be, and this is the reason why almost all lovers appear ridiculous."

A Kansas City girl insisted upon being marrie? to a prisoner in jail under a five-year sentence for assault with intent to kill. The prisoner's handcuffs had to be removed in order to perform the ceremony.

The Philadelphis Ledger says that card-playing is

ails."

Rev. Dr. Malcom Douglass, who was buried at East Wareham, Mass., provided in his will that his body should go to earth in a pune box, and that no-body should run the risk of catching cold by standing bareheaded at his grave.

Col. Williams in his history of the negro troops in the rebellion says there were 178,975 of the-black soldiers enrolled in the volunteer surn of the United States, and of this number 38,847 died in the service of their country.

States, and of this number 50,847 died in the service of their country.

Electric light people are indigment at the remark of Prof. Wieener of Vienna that that light damages books by discoloring the paper and is not fit to use in libraries. They say that sunlight does the same thing and that it is only the arc light that discolors paper any way. The locandescent light, they claim, is perfectly harmless to-books.

A clitzen of Topsfield, Mass., was greatly startled the other, night when a tall while figure looned up in front of him on a lonely road. He kept his senses, however, and investigated, and what might have been a first-class ghost proved to be an insane woman who had escaped from the Danvers saylum. The clitzen at once took het back to the institution. It is said that some of the more liberal Congregational ministers "are considering the question of raising money to send as missionaries to the heathen young men whom the American Board rejected on account of their beliefs regarding the future state of the heather." The rejected young men are of high character and ability and are consecrated Christians.

The government experiments this year in making

Christians.

The government experiments this year in making sugar from sorghum are said to have been very successful. On fair soil the yield of can's was as average of twelve tons. The average yield of sugar per acre was about 1,500 penuda and of errup 18 gallons. It is claimed that at this rais, even at the

present low price of sugar, the very profitable.

a North Carolinian, recently returned from Japan, says that in a few years the Japanese will be the greatest railroad builders in the world. He hisses his Johgment do the fact that the Japanese are great palrons of railroads. Even when they have no business to transact they ride back and forth on the cars until their money is gone, even the beggars in the large towns spending their money in this

ance of Mr. Ambrosis, whose "grade wife" adds greatity to the general interest by her very clear and convincing teats. Mrs. Ireos Stephenson, Mr. A bott and Mrs. You Benm also aid in making these mestings of great interest to the "down town" spittually midded folk, who constitute a brave and realous little band.

The Third Society, Columbia Ave, under the management of Prof. Hashedt and Mrs. Farks, (formerly of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of the Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino is a new and growing feature of Levetson, Raino) is a new and growing feature of Levetson, Raino is a new and growing feature of Levetson, Raino is a new and growing feature of Levetson, Rai

SPIRIT BAPPINGS.

A Haunted House in Lewis County— Spirits of the Dead Make it Lively, for the Occupants—Groups, Chair Tippings and Broken Pitchers.

Kosteville, in the town of Lyonsdale, has a real senation, and one which is attracting considerable attention in the southern part of this county. The house which is claimed to be haunted is a large two story building used for a boarding house, for the employee in the pulp mill at that place. The boarding house, is managed by John McKim and wife, who have resided there fire years. About four years ago a sister of Mrs. McKim died there, and a year later the disturtance began, but only until recently has the public been let into the secret. Mrs. McKim states that one day she heard a sound resumbling the noise made by her sister when she died, that of groaning and singing, but that she thought but little of it at the time. As time passed, on yourse and sighs were heard mote irequently by Mis. McKim, and also by her father and mother, who resided there. About a year ago the father, Mr. Hamblin, died, and some four weeks ago the groans and sights became so loud and frequent that caliers began to inquire the cause. Several were allowed to search the house, but were unsuccessful in inding a cioe. Until last "usek Tuesday night nothing had been heard but the "groans and sighs, but on, this occasion three or four persons who occupied the same room, claim that as about 11 o'clock they saw a chair more and tilp about haif way over. The chair was pushed back, but it persisted in moving about for an hour or more, and "then raising liest from the floor three times it whited anound and around." Wedoreday tvening similar actions took place, and the following night mysterious rappings commenced. On this point Mrs. McKim said to representative of the Turine Loader?

"Thursday night in youther and the girl retired while I sax in this room: it was about half past ten. Sudenly we heard a sound resembling a rappresentity we heard it sgain. "Mother, said I, 'mak to it.' "Amanda,' (my sister) is it, you's be asked; One rap was given in answer. If it be you, father, (her husband) 'rap three times, 'van you talk with us?" she asked; one

Church and Theatre.

The Baptist Congress at Indianapolis bopoted the subject of reiszation and anusements by placing its decession first in the proceedings. The matter is of great importance because of the seeming necessity of a change of attitude by the church itself in order to retain its influence among the vast body of prople who own alignance to the denomination. The Baptist church is the largest Protestant body in the country, the denomination having 29,000 congregations and 2,500,000 communicants. All times of Baptists number 31,000 congregations, while all those of Methodism number 1,000 congregations, with about 3,200,000 communicants. The 29,600 conceiles of Baptist worshipes have found that they cannot maintain their inhibition of first-class theatres. The people go and feel no sin. As in the past, the church is not able to impress the spirit of the time in on the she spirit of the time impresses the church. Withholding its commendation from the theatre the church finds its members in frequent attendance at the theatre, and finds the theatre to be retrograding in the worth of its attractions. The thought in cannot diseasade its members from attending. This desire to anjust itself to current conditions is creditable to the church. The Baptist are not singular in such an inclination. It was a cardinal principle of the Methodist church that its meeting house should be bare and without creature conforts. Even the luxuites of words so dear to the human heart, were denied. "Cathedrai," "rector," all the terminology of the Christian religion were cast away, and where the church had done penance in nonther. How readily could the early settlers of the republic accept such a regimen! How well Westerism as on a log bench in a log church! But the age of architecture has approached, and millionaires at as frequent as pre-emplors once sat to worship the creation and silven restle must all go? They would not go. The "pastor" would go. To such extent has approached, and millionaires at a frequent as pre-emplors once sat to worship the

Disastrous Fire.

To use Editor of the Religio-Philosophical Journal:

Mound City, Ill., has once more been visited by a fleastrous confingration, almost as bad as that of 1872. Phirty-five business houses and dwellings, in 1872. Phirty-five business houses and dwellings, in the short period of one bour and a half, were swept from the sarth. Many of our citizens within that period were deprived of comfortable and happy noises, and are now seeking places for shelter during the winter, or until they can rebuild. Many of those burned out had from the sad lesson learned here in 1879, provided for the emergency by having their property insured in good reliable companies. Among the losses in this fire is Dr. B. C. Tahor, who lost nearly everything. The Doctor is a life-long Spiritualist, and at the time of the fire, he had nearly completed a manuscript of value on the subject of The Philosophy of Spiritualism and the Occuit Sciences." The fire came upon, him so suddenly that he found it impossible to Asvet, and he feels its less quite keeply. He is nearly 50 years of age, and it is not likely that he will ever be able to rewrite it.

Mound City, Ill.

Catareh Cure.

man, after years of suffering from that-leases, Chiarrh, and valuly trying every edry, at last-found a prescription which oursed and seved him from death. Any units dressfrid disease senting a self-tanged envelops to Prof. J. A. Lawrence.

Combibutions for the Atlantic Monthly for 1888, my be expected from Charles Enter Morton, Thomas Fernivorth Eligitacon, Charles Fudley Warner, E. Stedman, F. Quiner, Harriet W. Freston, Sarah pine Jawett, Henry Cabot Lodge, Edith M. Thomas force E. Scodder, George E. Woodberry, George busics Farrons, Maurice Thompson, Lucy Larcom, edia Thaxier, John Sarroughs, Percival Lowell, gans Rapplier, Elizabeth Mobbies Fennell, Ottern Miller, Bradford force, and many others.

The November and December numbers of the Atlantic will be sent free of charge to new subscribers shows subscriptions for 1886 are received before becomes will be compared to the Atlantic will be sent free of charge to new subscribers shows subscriptions for 1886 are received before becomes 20th.

Delicate Children, Suraing
in, Overworked Rao and for all diseases where
smen are westing away from the inability
set food or from overwork; should take
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templitus. "I used the Emulsion on a lady
one delicate. It put her in such good health
the that I must say it is the best famulson."—
rapport, M. D. Ringh'e Mille, S. C.

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Boils and Carbuncles,

which dely ordinary treatment, yield to Ayer's Sarsaparilla after a comparative-ly brief-trial. Mr. C. K. Murray, of Charlottesville,

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was affilicted with boils which caused him much suffering. These were succeeded by carbuncies, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncies disappeared, and for six years he has not had even a pimple. 'That insidious disease, Scrofula, is the fruitful cause of innumerable com-

the fruitful cause of innumerable com-plaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak sore eyes, glandular awellings, weak and wasted, nuscles, a capricious appe-tite, and the like, are pretty sure indi-cations of a scrofulous taint in the systems. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impire blood, showing the need of Ayer's Sarsaparilla to remedy, the evil.

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MARY LURANCY VENNUM.

Dr. E. W. Stevens

NO WONDER

A Young Girl was Saved from the Mad House.

by the direct casistonce of Spiritz, through the in-terference of Spiritualists, and after months of timoor spirit control and medical treatment by was restored to perfect health, to the profound as of all. So far transcending in some respect, all of ed cases of a similar character, this by comments he forem has

THE WATSEKA WONDER

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moral distribution, IT IS UNEQUALIZE; and for this seabould be distributed industriously, processing, per up, for and new.

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J CLEGG WRIGHT.

He Replies to Dr. Wolfe and Sets Forth His View of the Nature and Aims of the Spiritual Platform.

In my last letter to the Journal. I pointed out that the testimony of Dr. Wolfe could not be taken on such extraordinary phenomena as he said had occurred at a scance held by Mrs. Fairchild in Cincinnati, and that before such phenomena could be believed the evidence must be of a more extraordinary character than the phenomena, so that it would be easier to believe than to deny. The article written by him showed all the qualities that would indicate the possibility of fraud, and none of those wise safeguards against imposition.

I have had great hopes that materialization would somatine effect something which would afford complete demonstration of the reality of spirit nature without resorting to a priori argument; but it seems to me we get no nearer to that demonstration. Mediums and silters are content to accept the old methods and make no progress. I want the day to come, when we can examine the spirit, look at it, handle it, dissect it, and see what the hody is made of, and if possible see how spirit acts upon matter and how matter acts upon spirit, and the difference between them. When we know all about that we can tell whether the energy of spirit nature is capable of forming dense material bodies, and be able to explain why they, as material bodies, cannot remain permanently. We can then find out why a medium is needful for their production, and how far the psychic emanations of the medium enter into the spechic conditions of the spirit. These are profound studies, and I want to see more thought devoted to them.

The present state of the phenomena and the study of the physical side of Spiritualism, impossa upon us the accessity of having to visualize spirit nature, as the substantial cause of phenomena, in the same way as we do with atoms and the luminiferous ether. I hold that we are on the right road to a scientific Spiritualism.

The present state of the phenomena, through matter, which are caused by spirit; but these phenomena will never demonstrate the nature, quality, and identity of spirit. When yo

iect, feeling and spirit substance. It deals with philosophy, both theological and morphological; it embraces in its wide and universal grasp, all science, the purest ethics, and all forms of religion. The work of Spiritualism is the study of phenomena and their laws in relation to the organization of nature, the mind of man, society, order, liberty, right and development. Spiritualism deals with the agents and causes operating in the building of matter, the universe, and all phenomena.

The spiritual platform can properly enter into the discussion and exposition of the following propositions:

1. The nature, power and attributes of God; occultism, theosophy; the domain of absolute causation, and the philosophical opinions of men thereon.

2. The powers and attributes of man, his physical, intellectual, moral and aspiritual natures; and the nature and quality of mind as expressed through organization, both in normal and abnormal states of consciousness.

3. Of the inducate of the organic and the

normal and abnormal states of consciousness.

3. Of the influence of the organic and the inorganic kingdoms on the mental constitution of man, and the influence of external bodies upon physical organic nature; how they make, modify and destroy tissue, bone and nerve.

4. Of the action of mind upon mind, in normal and abnormal states of consciousness, perception, reason and imagination.

5. The faculty and function of clairroy-ance, mesmeric phenomena; sleep, dreams, trances, illusions of sense, illusions of feeling, illusion of inference, all forms of ballucination, mental health and disease, and the influence and qualities of material bodies, with their separate and peculiar action upon these different mental states.

6. The independent existence of spirit, how that existence can be demonstrated; the action of each quality of spirit upon organic and inorganic matter; the influence of individual spirit upon the brain and mind of man.

7. The influence of the mind of man upon

vidual spirit upon the brain and mind of man.

7. The indusence of the mind of man upon spirit, the nature and quality of spiritual consciousness, social relations in spirit life, spirit society, spiritual environments and spirit progress.

8. The nature and constitution of sensation, quality and reliability of reason; the character and worth of intellectual certitude; and of moral nature and quality; and men's opinion thereon.

9. Evolution; modes of atomic motion, with their origin of moral nature and its quality; the nature and quality, affinity, crystallization, light, heat, electricity and magnetism.

Is the that of perpetual motion. These are py general care upon the short of the control of the

For the Bollgto Philosophical Journ Americanism, Romanism and God in Constitution-i-m.

ART. 6, Clause 3, Constitution of the United States:

The Senators and Representatives...and the members of the several State Legislatures, and all executive and judical Officer, both of the United States and of the several States, shall be bound by oath or affirmation; to support the Constitution; but no religious test shall ever be required as a qualification to any office or public trust, under the United States.

Mexadment 1.—Congress shall make no law respecting an establishment of religion, or prohibiting free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition Government for a redress of grievances.

Freedom of conactence in relation to religion, freedom of speech and freedom of the press, are the essence of Americanism. These are the bulwarts of liberty and the priceless inheritance for which our revolutionary ancestors endured the hardships, privations and sufferings of a seven years war. The one qualification which every citizen of this country should possess without any reserve or drawback, is that of full allegiance of mind and conscience to these principles. This truth is self-evident, that any person who does not believe that the inalienable right from the Creator of every human being, is to be free in conscience as to religious views, to be free to think and speak, amenable only to the tribunal whence human mind is derived, is not and cannot be American. Any person or class of persons who deny these rights to the individual, have no just and moral right to the privileges of citizenship.

Now, what is Romanism? And what is Romanism aiming to do in this country? Let the increased tendency to destroy or cripple our public school system, and the teachings advocated for parochial schools, set forth.

From A. J. Grover's able exposition of Romanism I take the following.—"from a high authority in the Roman church:"

"Abridged course of Religious Instruction, Apologetic, Dogmatic and Moral, for the, use of Catholic co

sm is just as hateful to this devouring yranny as is the public school system.

ism is just as hateful to this devouring tyranny as is the public school system.

Romanism and Americanism are antagonistic. Romanism is wily, insidious, sagacious; works steadily, persistently to the one end, that of mastery. Once given a foothold of constitutional power, she would wrest from Protestantism and civics, the essential liberties of Americanism. The Christian Statesmae says: "What we seek is to maintain the some time to maintain the connection, between religion and the State." Miss Withrid assures ma in reply to "Open Letter," that she "does not think her position is one to which you (I) would object. She means simply and only the spirit of Christianity, with nothing ecclesiastical shout it!" Shades of our Revolutionary sires, true Americans have reasons to hold in everlasting grateful remembrance your farseeing wisdom in putting the unequivocal shall not, in the guarantee of our liberties.

"But no religious test shall ever be required as a qualification to any office or public trust under the United States."

On the inmost and sacred altar of being, O patriotic men and women, who are Americans, yow to preserve us against Romanism, this most vital and priceless element of our national life, prosperity and advancement!

LUCINDA B. CHANDLER.

The Spiritual Union.

The Spiritual Union.

To the Editor of the Besine Philosopaleal Journal:

The services at 182 E. Madison St., on Sunday, Dec. 4th, were varied and interesting. Mrs. Sc. F. DeWolf, trance speaker, delivered an excellent address on the "Free and the False."

Mr. Seely related some results obtained during his recent investigations at the Bangs Sisters scances.

Mrs. Cole and Mr. Weldon sang, "There is no Death" and "The Beautiful Stream."

The Bangs Sisters' independent slate writing scance was a decided success. The writing stence was a legible was indisputable. The slate, without being touched by the mediums, was cleaned, wrapped in a handkerchief, and suspended to the chandelier by one of the andience. When removed the side of the slate that had been uppermost contained a fersely written message and test of identity. Mrs. Orvis sang "The Beautiful Hills," and Mr. Williams closed the meeting by singing the ever welcome "Old Musician and his Harp."

Chicago, Dec. 5. A. A. BURNHAM.

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DANIEL AMBRIOSE, 45 Employer St., CHICAGO, ILL.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

No. 17

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eath. Bismark's Vivid Hai of Pessimism. Spiritual Spiritual Philosophy e. Herva

ENTH PAGE.—Love and Death. A Little

THE ROSTRUM.

of God, or Who and What Is God.

A Lecture Delivered by A. E. Tisdale, at Providence, R. I.

the Helizio-Philosophical Journal, and Pullshed by request,

PRESIDENT, AND FRIENDS:

ne word of God, or who and what is God,

the subject for your-consideration this

sing. Who God is, I frankly confess I do

know. I have said that facts are the finger

to of God; and that one fact, if it be no

er than a grain of sand, overlurns

dreds of theories, and lives forever. The

made.

Je court opens, my hearers, and,
gentiemen of the jury. Soon after
n of the earth we read that Cain
brother. Now the thoughtful
rally inquires what demoralizing many other seems. You remember that am may so that the bear the properties of the states of some that the seems of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the states of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the state of the spiritual extender. Carla well passed on the season of spiritual extender. Carla well passed on the spiritual extender of the spiritual extender. A spiritual extender of the spiritual extender. Carla well passed on the spiritual extender. Carla well and the spiritual extender of the spiritual extender. Carla well and the spiritual extender of the spiritual extender. Carla well and the spir

nance fell, and he slew his brother. It may be asked why did not God restrain him, and protect his innocent brother. Probably he would have done so had there not been a good reason for permitting the homicide; and perhaps the time may come when God's method of dealing with this murderer will be quoted as evidence that the Bible was the first to teach reformatory measures in dealing with criminals, for Catn, you will remember, was not only permitted to live, but was even allowed to find a wife in an uninhabited part of the world.

The next thing to which we shall refer, is the flood. We read that God, saw that the wickedness of man was great. He, therefore said, "I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping things, and the dowls of the air; for it repenteth me that fave made them." But Noah found grace in the eyes of the Lord, and received interstructions from him to build an ark; and after he, and his sons, and his sons wives, and two and two of every flesh wherein was the breath of life had entered into it, then the windows of heaven were opened, and it rained forty days and forty nights, and every living substance was destroyed.

Picture, if possible, this horrible scene.

Picture, if possible, this horrible scene. he angry waters roll over hills and valleys; igher and higher the surging billows limb. The terrified people flee to the sountains; fathers hold their frightened hildren aloft as they struggle through the ater; mothers raise their trembling arms a air and pray for mercy. Above the waves re heard the piercing cries of helpless depair, until it seems as if the very heavens use tremble at that spectacle of human oe. The ark moves lightly by on the bliwe, its plous inmates so absorbed in caring r beasts and creeping things that they spair, until it seems as if the very heavens must tremble at that spectacle of human woe. The ark moves lightly by on the billows, its pious inmates so absorbed in caring for beasts and creeping things that they have no time or sympathy to squander upon human suffering. We can imagine that they had so long talked with God that their state reasonbled, the redeemed in heaven, who contemplate the agony of lost souls without the weakness of human pity.

Two lessons may be drawn from this: (1) God's hatred of sin and disobedience; (2) his tender mercy in setting his bow in the clouds, as a covenant that there should no more come a flood to destroy all flesh.

The next event was the destruction of Sodom and Gomorrah. We read that the wickdoess of Sodom and Gomorrah was great, and their sin was very grievious; and God went down himself to see whether the report that had reached him was correct. So great was the wickedness it seems, that he rained fire and brimstone out of heaven, and overthrew those cities and all that was in them.

This scene of smoke and dame lextoo horrible to contemplate. Really, ladies and gentlemen of the jury, the linhabitants of the city of Providence ought to be very thank ful that the widespread skepticism of the age has not urged this God to anger and consigned, your city to a like destiny.

Right here, let me say to the ladies assembled, that the punishment of Lot's wife presents a lesson which should not be omitted. She was so much attached-to-home and friends that she could not refrain fram look.

very light punishment. I assure you for so great an offense; and really, if God's justice was not tempered with mercy, many liberals and infidels would be subjected to a like

e Egyp

Time will not permit me even to m

death of Jesus was a part of the great scheme of salvation. Without the shedding of blood, we are told there is no rethission of sins; and thousands of young and tender hearts have been torn with agony at the thought of the sufferings endured for them. Without the death of Jesus, we are told that God could not have been reconciled with his children. The idea of sacrificing Jesus for the sins of the unjust, of course could never have been conceived by man; for, ladies and gentlemen of the jury, human law demands punishment of the offender, while divine justice demands that the innocent suffer for the guilty. This scene at the cross simply presents the spectacle of a God-like man giving his life for a sinful world. "Jesus died for me. He paid the debt, all the debt I owe." Well, if he paid the debt, and it is all paid, what is the use of talking any more about it? "Jesus died for me. He paid the debt, all the debt I owe." These words have been repeated from childhood to old age. Man is powerless to save himself from demoralizing influences and habits, and must wait until God or Jesus accomplishes his reform. We are told, too, that a proper appreciation of this inspires a meek submission-proble divine will; that when it is universally accepted, society will no longer be disturbed by a clamor for human rights, and that trades unlous, abor organizations, suffrage associations, Spiritualists and liberal infidets, will be no more. Then the constitution of the United States will declare God and Jesus as the supreme rulers and the people will bow to the statutes of the Bible. Never! Never will that be!

To me, the next is the most horribly of any yet alluded to. For hundreds of years, men, women and children have been furried beyond the portal of the tomb and made immortal, that their punishment may endure forever. A place has been prepared for them, we are told, where the worm dieth not and the fire is not quanched, and the smoke of their forment shall be foregre and ever. Oaly devout souls can discern through the smok

months, which was granted. The balance of the story we learn:

months, which was granted. The balance of the story we learn:

"And it came to pass at the end of the two months that she returned unto her father, who did with her according to his yow which he had yowed."

Now then, if God had not been perfectly willing that this yow should be fulfilled, would he not, I ask you, during the two months have released Jephthah from the obligations of the yow? Under such circumstances, doesn't the fact that he accepted the offering prove conclusively that the offering was an acceptable one?

Again, in the 24th chapter of 2nd Samuel, first yerse, we read: "Again the anger of the Lord was kindled against israel, and he moved David against them to say; go, number farael and Judah." And David did as he moved him to do. And, then, to punish him for his obedience, God killed seventy thousand innocent persons. What can be more horrible and detestable than the injustice of that action? What harm was there in David taking a census of the people, especially when God had moved him to take it? And, admitting that the act was a wicked one, why did he wreak his vengeance upon sevy, thousand innocent persons? Will my opponents please rise and explain this?

Again, in the 7th chapter of Joshua, 24th to 25th verses: "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his oxen, and his asses, and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones and burned him with fire, after they had stoned him with stones, and they raised over him a great heap of stones unto this day." It seems that he had eached for his own purpose a portion of the plunder that a band of robbers had taken, and for this act God was not satisfied to punish Achan himself, but had charity innocent men slain, although an inquiry revealed the fact that Achan was the person who committed

though an inquiry revealed the fact that Achan was the person who committed the offense.

The 19th verse reads: "And Joshua said unto Achan: My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and teli me now what thou hast done; hide it not from me."
"And Achan, like a foolish fool, he did make confession; and he and his entire family, and all that he had, were brutally stoned to death and their burned. And thus you see, because one of the plunderers had kept back a garment and a little goli, this righteous, merciful God of the Bible felt compelled to ask for the lives of thirty-six innocent men, and even a number of poor dumb brutes.

This is only one of the many instances in which, for some trifling offence, frequently committed by others, and they often permitted to escape, this Bible God has put to death innocent women and children, and even poor dumb brutes.

Again, in the 32nd chapter of Ezodus, 27th to 29th verses, we read:
"And he said unto, them: Thus saith the

Again, in the 32nd chapter of Exodus, 27th to 29th verses, we read."
"And he said unto them: Thus saith the Lord God of Israel: put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his negative.

And Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said: "Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

Now just think of it, will you? Three

a blessing this day."

Now just think of it, will you? Three thousand, or, as many of our Bible authorities would have it, twenty-three thousand leeding human sacrifices offered to God in ne day, as the price of his blessing. And fold accepted this monstrons mass of corpses is a pleasing sacrifice, and in return bestowd his blessings upon the butchers who had fered it. And this is the unchanging and inchangeable God whom Christians to-day ontinue to blindly worship, simply because hey are not bound to any other God. Why, affes and gentlemen of the jury, none but he mentally blind can worship this personication of nearly everything that is nuterly

verse, we read: "They utterly destroyed all that was in the city, both man and woman, young and old, ox, and sheep, and ass, with the edge of the sword."

By direct command of God, Joshua butchered all. He left nothing remaining. He utterly destroyed everything, And these murders, remember, were not committed on account of anything which the por victims had done.

The 10th chapter of Joshua, 421 verse, reads: "All these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel."

Now. I shall refer to but one more, and that can be found in the 21st chapter of Numbers; and my reason for selecting these from different parts of the Bible is to show that they are prominent features. I could go on from the commencement of this book, and follow them one after another; but it would occupy too much time. I propose, however, before closing, to present to you my opinion of God, and my idea of what the word of God is.

Now, I say the last to which I shall refer is found in the 31st chapter of Numbers. Here we have an account of the destruction of the Midianites, by the command of this same God. This description of sickening atrocities, eclipses all those of which we have any account in the history of the world. The soldlers who had been sent out against the Midianites slew all the men, who did not seem to be prepared for such an attack. The women and children were spared, and brought into camp; and because they were spared Moses the scoundrel, was angry, and going to meet the soldiers he said to the officers: "Have, ye saved all the women alive? Now, therefore, killwevery male among the little opes, and kill every women that hath known man by lying with him. Ret all the women children that have not known a man by lying with him, keep alive for yourselves."

After this revolting scene was over, then began a cold-blooded, wholesale bothchery of the wives and mothers, and the sirless of the victims. Think of it, one hundred thousand or more were to be butchered. This is the God tow ho

rules this universe, ever comman thus in cold blood to craelly and butcher their sons, brothers, neigh companions? And how can Christ the face to say that the Indinite Wiedom was ever this blood thirsty

perjurer. court of

The Progress of Spiritualism in France

Spiritualism appears to an outsider to have become stationary in France, after having made apparently gigantic strides since the introduction of what is termed Modern Spiritualism into the mether country, with such mediums as Joan of Arc was in olden days.

Despite th active war waged by priestshood against the dectrines of Spiritualism, against the teachings that God is a God of Love, and not one of revenge and haired despite the voluntary blindness of official science refusing to accept the facts of spiritualism communion, the tide of truth has rolled steadily from the other shores of the Atlantic, and swept slowly but surely Catholic bigotry and scientific folly from its path.

Few years had elapsed since the Rochester rappings, tiny harbingers of light, had created inquiry about Spiritualism in America, before France, following the lead of her younger sister, had many thousand Spiritualists, whose bellef in certain facts was so strong that neither stubborn denial nor wily insinuations on the part of materialist or priest could shake that belief, which, found of our truth, enabled others also to find out at last that the grave has no victory, and Spiritualism appeared to have reached the

at last that the grave has no victory, and death no sting.

Spiritualism appeared to have reached the climax of its progress in France when the crowned head then ruling was not afraid to say that he, too, was a Spiritualist, and openly received at his court a true medium in every sense of the word. Table-tipping became a fashionable rage, but the solid truths of Spiritualism were unheeded in the whirl-pool of thoughtless pastimes and pleasure, that was dragging everything down to fatal political struggles, war and civil strife. Spiritualism had become a pastime for the wealthy and thoughtless; the poor could not look higher than the hard daily toll for their bread. Science disdained to enter into investigation of a court game; Religion, largely paid, forgot-to annihematize the devil et loose in a Catholic country; and Philosophy shrugged his shoulders at the thought of communion with the dead, when those who practiced that communion seemed to consider life as a mere bubble, filled with pleasure, which, when burst, left no trace in the hereafter.

But fortunately an undercurrent of serious

which; when burst, left no trace in the hereafter.

But fortunately an undercurrent of serious thought was kept up by a series of earnest seekers anch as Henri Delaage and other men, who found consolation in the result of their researches, and who still worked on the great problem of the future, far away from the whiripool that was fatally dragging France and the French Court into ruin.

The war of 1870 finally broke out; disaster on disaster accumulated on the head of the devoted country, and civil strife finally appeared to have awept out Spiritualism, as it had endeavored to sweep out Catholicism and despotism; but poor mutilated France, slowly raising herself from the ground where she had been thrown, began to lift her eyes to higher things than mere plessure, and sought consolation in her trials elsewhere than on earth.

any a widowed mother, many an orphan

Many a widowed mother, many an orphan, and many a childless parent, sat mourning in the thousands of desolate homes, traces of the pitiless expthe that Death had put among the herds of human beings driven to slaughter to prop a tattering throne. Desolation lay on the face of the land; smoking ruins were to be seen in the place of smiling homesteads; feeble old men, tilling, a soil codden with the heart's blood of their healthy and hearty sons, whose bodies had become the prey of kite and raven. This was a picture, fearful indeed, to contemplate, but, alsa is antural consequence of thoughtlessness, squandered time, and despised responsibilities.

Then came the time when the work of the quiet seekers began to bear fruit; that the light began to dawn in many families where war had, perhaps, left more than one vicant place. Spiritualism began, working at the root of the social tree, sind having thus started it made very rapid though silent strides. Shill the blind gropers of official science refused to investigate. "Magnetism," they cried, "means imagination, and Spiritualism folly." But facta accumulated. America, England, Russia, Germany, all had their seientlife authorities, who were honest enough to say, "I have seen, but I cannot understand, and others who frankly confessed they, too, admitted to be true what the "mad" Spiritualist founds by others, whill she brankleder of seen and the found by others.

ualist advanced as the cause of certain phenomena.

But France must ever follow the light found by others; while the knowledge of certain facts is admitted by many tens of thousands, officially they cannot and must not be facts, because they are outside of the routine of French science. But routine cannot hold its own against truth; and Science finally decided to quach magnetism and Spiritualism at one blow: Spirit rappings were produced by the muscles of the leg; that M. Schiff found out by himself and the troop of scientific abeep followed the bell-wether. But sometimes the communications concerned parties or events of which no one present was cognitant!

Could not spiritual phenomena be explained by magnetism? "Although magnetism," said they, "is outside the boundaries of our omniscient human science, it is better to admit comething that may be imagination than to admit semething else that is certainly folly."

iy."

If reach Science began to dig out the
after all, Meener's animal magnetism,
to something more than magnetism,
that all the other Faculties of Europe
even memerised into folly,
ddenly the scientific world was astonthat something new had been discova "force" dubbed hypotism, by which
could by his will control the will and
as of other men. Science then lifted its
a in astonishment, and immediately
Charcot was called "lilustrious."

Fut, timidity objected the Spiriticalists, we claim that animal magnetism has the same effects, and is precisely the same thing as your hypnotism. Precisely the same thing as your hypnotism; though it is precisely the same in its effects as animal magnetism; yet it cannot be so, for you know animal magnetism is a myth; it is hypnotism and nothing else."

Astonished at the remarkable "discoveries" made in "hypnotism. French eclence forget all about Spiriticalism. Everything became bypnotism. Aman cuts his neighbor's throat, be is hypnotized, another say he believed in the hypnotized. A man of actentific valor, its Crookse or Zollicer, believed he saw, but half we know what hypnotism wash.

If the hypnotic rage continues, we shall seen hear that the earth is hypnotized by the table also hear that the carth is hypnotized by the table of them very old "uncles," its survive her.

The hypnotism are continues, we shall seen hear that the carth is hypnotized by the table of them very old "uncles," its survive her.

"The McBattenberg" is Punck's name for hypnotism, how once and forever that the proposition of the inquisitive about things as the proposition of these gifus as they archeve and collection of these gifus as they arrive. The man in the first man in the hypnotized another says he believes in the proposition of these gifus as they archeve man, and "sugrested" to reconstruct the collection of these gifus as they archeve man, which is hypnotized and the rail way were with the good first, who was formerly a waterwoman, when the proposition is the collection of these gifus as they arrive. Further hypnotized and the sum of the collection of these gifus as they arrive her.

Maria Steel, a negrees, whose age is put at 110 years, has just filed at Sarannah, file and "sugrested" to revolve in its orbit. But is hypnotised to the proposition and forever that the hypnotism and forever that the hypnotism and forever that the sum of the proposition and the proposition and the table also are hypnotised. A man of accentificati

magnetic sleep, somnambulism and catalepsy are nothing but diseases of the brain and nerves. Under penalty of scientific excommunication I warn American Spiritualists that they must believe that Spiritualists that they must believe that Spiritualists that they must believe that Spiritualists ilkewise a species of inflammation of the brain; French Science has declared it to be so. A girl in "hypnoticaleep," reads a closed book printed in some foreign tongue; it is not clairvoyance, it is a "nervose," an eating away of the brain by some new infusories.

But a woman has palniess parturition when under the influence of "hypnotism." Surely that is not a disease? Why, certainly, a very bad case indeed. She must be affected with total paralysis of the brain, the organ that secretes thought and sensation, as the stomach secretes pepsial.

Poor Science, you have made a leap into what is darkness to you, and you have become so dazed by the sudden light that you stand bewildered, not daring to believe what you see. Some of these days you will be forced to admit, in the face of the world, as you have done with magnetism, that there is a soul in the body you love to study; that the coul is worth while studying also, and that a rap is a rap and not a "suggestion."

The "tide of truth is becoming stronger and faster; somnambulism, both natural and provoked, is being discussed as magnetism was discussed, and the step from somnambulism and clairvoyance to the spiritual trance is not far to take.

Facts accumulate on facts,—facts that cannot be denied, and theories crumble to dust before the light of truth, as the mummy crumbles to dust before the face of the sun. Some few years hence some professor will "discover" Spiritualism as Professor Charcot "discovered" magnetism, and will baptize by some Greek name the truths for which modern Spiritualists have been fighting so long; this illustrious professor will force official science to admit the truth thereof, and everybody will immediately step forward and declare, "I was a Spirit

of material objects without visible contact. I would be a Spiritualist."

This is the eternal reply: we must see and control.

More harm has been done to our cause here than can be imayined by fraudulent mediums from other shores. These impostors, though mediums also, believe they have tumbled into a country where people will swallow down sideways the first "apple-ghost" offered to them. It is a very grand mistake, and for one man they may convert by genuine phenomenal they render firs hundred completely skeptical by practicing a single fraud.

When I say that "mediums" are lacking, I mean men or women who would withstand ridicule, of which the French are so afraid; the public scoffing and shrugging of shoulders, a feature particular to the French character when it cannot understand a new problem. Hypnotism has any amount of public lecturers and experimenters, but Spiritualism hides away in dark corners, because no man can yet say, "Come and see, and ye will believe."

We want a public medium whe speaks the language, who has the courage to withstand scoffing, and who is honest. We want some one is start a good society here composed of honest people, who are Spiritualists. What confidence can Spiritualists have in themselves, or outsiders in Spiritualists. What confidence can Spiritualists have in themselves, or outsiders in Spiritualist, if it is a well known fact that the very head man of a spiritual society is less of a Spiritualist than many a bigoted Catholic, and that he only wraps himself in the cloak of Spiritualism into the test to live on the fat of the land, instead of honestly plying his tailor's needle, and commits actions which would send any other man twenty times, instead of only once, before the police court?

Such Mr. Editor, are the great evils that hinder the progress of Spiritualism in France. Lack of good public mediums; those that i hope in twenty times, instead of only once, before the police have the sevils are banished Spiritualism will make such rapid strides that I hope in twenty term

Paris, France, Nov. 8, 1887.

The bogus lord, Hugh Courtnay, or John Reginald Talbot, who has been fooling Newark (N. J.) society people, has sent a Newarker a sketch of his life, with sundry advice on the art of getting on in the world without industry. Newark circles are very much stirred by the claim that he has several spley letters from Newark belies, photographic copies of which he may some day see fit to send to the newspapers.

In Memoriam of Nathan Tuttle.

On Thanksgiving day, at the advanced age of 89, my father joined the immortal ones, the thoughts of whom have during the last years of his life been his great consolation.

He was born at Northville, Long Island, June 1st, 1798. The early years of his life were passed on one of the old farms that his ancestors purchased from the Indians. There have been nine generations from the John Tuthill (as the name should be written) who first came to Orient. It was a romantic locality, then somewhat lonely, the sound bounding the farm on the north, the coast being formed of high precipitous bluffs. The solitude of these silent fields impressed his sensitive nature and combined with anaturally sad temperament, tinged his character.

When fourteep years of age he was engaged

when fourteen years of age he was engaged in repelling an attack of a British man of war on a coasting vessel driven on the beach. The combat lasted all day, and at night the enemy left the handful of defenders masters of the vessel.

He became weary of the farm life on the Island, and hearing of the advantages of Cayuga Co., N. Y., then the far West, he started on foot to make the long journey on his twentieth birth-day. The next year he married Miss Moriah L. Monroe, who was a native of New Hampshire, and one of the Leland family. After four years they moved to Almond, N. Y., and began on a wilderness farm. But the discouragements were too great, and hearing the stories of the desirable country in Northern Ohio, he turned his face again westward. The old steamer Superior, one of the first, brought him and his wife up the Lake to the rude pier at Huron. That Port was a rude collection of buildings, but its inhabitants entertained lofty expectations. Its muddy streets soon terminated in the by-paths of the wilderness, which fringed the shores of the Lake. In the fall of that year he secured the land on which he cleared off with his own hands. His was an intensely religious nature, and he was educated in the ways of the old fashioned Westminster Catechism, but his active mind was not content. It rebelled against the narrow creed, and in mature life he became a Unitarian. This did not satisfy him, and he was constantly harassed with doubts, which he imputed to the author of evil. Of course these misgivings affected deeply a nature like his, to such a degree that until fifty-five years of age, he rarely smiled. It was then that his attention was called to the Rochester rappings. He subscribed for the first Spiritualist paper published, and became, not suddenly, but after mature examination, a Spiritualist. The new religion solved the mysteries in which he had been enshrouded. It brought the light of day into the darkness. In every respect he became changed. Nature put on a new aspect. Instead of gloom there was jo

such an extent that he abstained for nearly twenty years from fiesh, because he thought it wrong to take life.

Bis modesty was another distinguishing trait and no one ever heard him utter a word that would cause a blush on the cheek of the most fastidious; nor would he listen to vulgar talk, without rebuiking it.

He was an indefatigable worker and never speculated or bargained. He was too honest and thoughtful of the interests of others to be successful as a trader. His word was as good as his bond, and when he made a promise be failed not to fulfill. He could say with truthfulness that he never wronged any.one, and every dollar of his possessions had been earned by his own labor, He never iet the sun go down on anger entertained by him against any one.

On the casket was placed the worn sickle with which its occupant had reaped for many a weary day. It was gilded and wreathed with immortelles, and by it lay a sheaf of wheat. The bearers were early friends of the deceased; their united ages approached 450 years.

Father and mother were the oldest couple on the Fire-lands, having been married 68 years, and now at 87 she is bereft of her companion. His is the second death that has eccurred in the old homestead he built forty-two years ago, and the third that has broken the family circle in these sixty eight years.

Berlin Heights, O. Hudson Tuttle.

The First Apostolic Church of Modern Times, at Washington, D C.

Opening Address by the Founder, S. M. Baldwin.

Before the address was delivered the audience agreed that the lack of unity among the churches was the chief cause of preventing the destruction of military establishments in this generation, and the formation of an arbitration court to settle all international disputes.

Friends, we have met to-day for practical and important work: we are here to lay the foundation for a progressive combination between the two works, so as to give our departed friends and co-workers their long desired opportunity.

This great multitude out of the body have always been patiently trying, according to the laws of their place of residence, but especially have they had a better opportunity during the past forty years, to make us all understand that they have not gone away off to heaven or hell, as we all have been taught, but that they wish to be often near, and can by their large experience in the higher grade of existence, give us infant scholars in the lower class, much good, advice, and often warn us of impending danger, while we are confined to this narrow abode and subject to so many inharmonious conditions. These millions of people who know the true situation all agree in saying that if we can be persuaded to give them the required encouragement, by right living, and by keeping our bodies and minds pure and honest, that they will/soon succeed in changing our present misery in this chaotic society, and in due time make this now wretched earth, a most desirable as well as delightful abiding place.

Those now present at our first meeting, cannot but regard this undertaking of the utmost importance, when they reflect that we propose to give congenial employment to those who say that it is their chief source of delight to spend their whole time in doing struggled and earnestly prayed to be relieved from a had system of religion and a bad state of society.

It is not strange that some of the clergy, whomit is supposed would have been the first to welcome this only evidence of continued life and conformation of their fath, were the

animal natures, and superstition reigned supreme.

By well directed co-operation between the two worlds, daybreak is at length visible. The problem of the ages is being solved, and before the coming light of truth, creeds tremble, ignorance dies, error decays and humanity rises to its proper sphere of knowledge. It is gratifying to know that many of the clergy who regard these phenomena as identical with the experiences of primitive Christianity, are encouraging its progress in their various congregations, so that in the near future it will permeate the whole church with a practical religion, resulting in a universal creed and pure Christianity for the whole earth. It will also furnish modern Christians with a most effective and irresistible weapon for combating modern atheism and materialism, against which the church is now in many cases almost power-less. These of the elegant who continue to

harvest was fully ripened. He had nothing to gain by staying here; he has the progressive possibilities of the angel spheres now before him, to go forward in the grand deciting of immortal being. Our prayer is, and it had to accept of the elevating tendency in these heavenly infinences. It is believed that he apostolic standard of fruits and two know it will be answered, "Remember un here in the shadow, until we come to the borders of the River of Light; be with us in that supreme moment, and welcome us to the evergreen shore." He had chosen for a leax for his funeral discourse: "Be not deceived: God is not mocked: As a man sow thin that also shall be reap." It was concented the stern principles of justice and honesty which had endered his life.

The Hon. W. D. Johnson gave the address which for brilliancy of thought and elegance of decton was incomparable. He gave a jost and discriminating culogy on the life and character of the decessed, whose honesty which had concentrated in the process of the standard of action will be be seemen on the stern principles of justice and honesty which had concentrated in the book of James, is solid foundation for all churches in all the reap." It was concentrated the standard of action will be seemen on the stern principles of justice and honesty which had concentrated the processed whose the processed when kept from corruption will be seemen on the stern principles of justice and honesty which had concentrated the processed when the processed whose the processed whose which for brilliancy of thought and elegance of decton was incomparable. He gave a jost and discriminating culogy on the life and character of the decessed whose hardy integrity he held up as an example for the imitation of the coming generation. Dr. E. L. Perry, who has composed the work of the processed whose hardy integrity he held up as an example for the minimating culogy of the processed when the processed whose the passenger of the processed whose heaves of the processed whose the processed whose heaves o

come the golden era, when all can make the most of this abort, preparatory school, and be ready for promotion to the higher life at any time because they had learned to live according to nature's laws in human life.

A NEW DEPARTURE PREPARATORY TO THE GOOD TIME COMING.

The first apostolic church of Washington, D. C., will convene every Sunday at 30'clock, in the Central Methodist church, Fifth street between M and N, n. w., for the purpose of obtaining wisdom by the true means of agitation of thought, the opening speaker limited to twenty minutes, and ten minutes for closing remarks, to be followed by short speeches from the audience, and the time of any speaker be extended by a majority vote. On every Monday evening at the same place will be given demonstrations of continued existence, from those who now live near and around our contemplated heavenly homes.

To this Monday evening conference, the clergy who are anneased to be at leience of the same place will be given the same place will be given demonstrations of continued existence, from those who now live near and around our contemplated heavenly homes.

near and around our contemplated heavenly homes.

To this Monday evening conference, the clergy who are supposed to be at leisure on this evening are cordially invited to attend and take part in questioning those who have been promoted and whose only way of advancement there is to do their utmest here to clevate the inhabitants of earth. This church is founded to promote the apostolic plan of salvation by removing the great sources of inharmony among the people.

The evident and urgent necessity of uniting among the churches to aid in hastening the now pending millennial dawn, is found all through the Bible, but especially in the 12th of Corinthians, 2d and 3d of Acts; also in the 2d chapter of Revelations the following suggestion to the clergy, is four times mentioned—"He that hath an ear to hear, let him hear what the spirit saith unto the churches."

For the Religio-Philosophics The Science of Death.

BY CHARLES DAWBARN.

Planet life is the united expression of matter, force and intelligence, expressed in everything from rock, mineral, plant, insect, bird and beast up to man; and life is always seeking, as best it may, to express intelligence. We all have a comewhat definite conception of matter and force, but I feel the time has now come to ask, what is this wonderful intelligence which guides matter and force, so that a world is built, and an earth history recorded in eternity? Just as matter is one atom multiplied by many, so force and intelligence must stand as individual atoms too. So there is no need for man to continue his puny attempts to think of an infinite intelligence, for we can all easily conceive of intelligent individuals, although their number may be countiess millions.

Here I disclaim any belitting of Deity. He simply stands to me as incomprehensible, and I care nothing for the description and definition of Him, woven by theological minds to suit their creed and their religion; but if there be such a Deity, I propose to show that he must stand as infinitely above the pulpit god, as the gospel Jesus stands above Brother Talmage, who wants Ingersoll imprisoned for blasphemy.

The key to this problem of humanity will be found in this fact of the eternal existence of every atom of intelligence. I must try and make my thought very clear, for I am now about to deal with the grandest subject that can ever be presented to the mind of mortal man.

Matter, force and intelligence are all eternal and all alike composed of individual atoms. The thinker must perforce acknowledge that all three were needed to make this world just what it is. But the intelligence that was acting as maker to this planetary system of ours, was not composed of the same atoms of intelligence that were at work up yonder in the Pleladee, any more than the atoms of matter were the same.

The next thought is that the quantity of matter and force in our system is rigidly limited. There are just so many atoms and no more, therefore the intelligence at

is, of course-limited in its number of atoms too.

Let us now try and mark the distinction between the intelligence we find expressed in humanity, and the intelligence that is expressed in life below man. The first exhibition of life in matter is expressed by drawing one atom to another. This is called accretion. It is the way nature manufactures the beauteous drystal; but in nature's next step we find a higher manifestation of life, for we discover growth proceeding from the interior outwards.

Nature's processes are always analogous. The same law of evolution that produces world after world from a parent sun, evolves all forms of life upon a planet. So we find intelligence working upon matter from the outside away up through the forms of life until humanity is reached; but at that point we discover that nature has at last evolved conditions that will permit life to peep out from within. The instant that becomes possible man on earth is born, and until that happens there can be no humanity to people a planet.

We can now take another step, for we see

elsewhere. But that is "death," by which term you mean to say you have lostsight of the old form; yet you never saw the spirit of your friend, so all you have lost by this change is its manifestation through a form you could see. That which death is aves of your friend will be the theme of my.next and concluding article.

[TO BE CONTINUED.]

A Trumpet Call to Spiritualists.

BY A SPIRITUALIST.

Every candid thinker who believes in the philosophy of Spiritualism must admit the basic importance of its phenomena; but it must not be forgotten that the importance of the phenomena is basic, and that there is need of something higher than continually digging and prying about foundation stones. It needs but little experience with the phenomena of Spiritualism to convince a candid mind that the intellectual products of passive mediumship can haver equal the production of the soul in its active state. Whether the imperfections of the mediums organism impose necessary limitations, upon the mountcating intelligence, on whether the larger part of so-called inspirations are merely the self-quickening of the mediums own powers, certain it is that the communications and actions of departed great ones are not consistent with their lives op earth. Shakespeare, if we believe the trage medium, has become a school boy rhymer; Plato babbles nonsense; the sages of antiquity are become the murderers of the king a English and the assassins of common sense. Raphael lends his hand to daubs such as might excite the admiration of a savage in his war paint, but of no sober, cultured mind. Mozart, Beethoven, and other tone masters whose souls were once vibrant with music of the spheres, are now become the cheay drummers on planos at dollar scances,—their grandeur of conception and feeling all gone, and their music contented with a jig or hornpipe. The great souls of the ages, come down from Olympian heights, are engaged in peddling cheap morality and folsome nonsense at twenty-five cents per admission. The dignity of the great souls of the ages, of the next. Reverent truth seeking is almost unknown; but instead we find openmouthed wonder, morbid curiosity, a seeking of marvel and miracle for its own sake. The sacred privacles of domestic life are invaded, secrets long buried are brought to light, the scroll of the soul's life is unrolled before curious eyes, that the mad thirst for tests may be not sated, but gratified. Wonder afte

carried, that the possibilities of spiritual laws have been exhausted, and legerdemain must patch out the phenomena of the Spiritworld.

It is time that this phenomenalism should receive a check. To learn the alphabet is necessary; but to stay dailying with a b ab, and looking curiously at the letters, and pronouncing them again and again in various tones, when the mind should be going onward to higher lessons of truth, is to dwarf and cripple our spiritual faculities, and let our own reason-remain unused. Let phenomena have their place, but let them keep it. Let the alphabet be learned, but let it not be forgot for what end it was invented. Let us study psychic laws, and learn of the mysteries of spirit; but let us seek truth rather than miracle, and desire edification rather than miracle, and desire defication rather than miracle, and desire defication rather than miracle, and the seel must not be wasted in the vain search for empty marvels. Let us feed no longer lon husks, but return to the father and his bounty.

Phenomenalism can furnish no permanent conditions for spiritual growth. The things of the spirit are spiritually discerned; and only as physical phenomena are signs and symbols of underlying truths and principles can they be of any service to the soul. The time is come for a fosward movement is the ranks of Spiritualism. Phenomenalism has had its day and done its work for thousands. Upon the basis thus laid there should be builded the high temple of a spiritual philosophy and a religious faith. The world waits for the master builder who shall lay the cornerstone of this new temple. Orthodox creeds are fast dissolving. Articles of belief no longer have their old time meaning. The real belief is read between the lines of all the creeds. Liberal Christianity has no weapon sharp enough and no armor strong enough to turn the edge of the support of the printing of a Universal Temple on the rains of the old faiths be embraced by Spiritualism, or shall she wrap herself in the drapery of phenomenal delusion

December Magazines Received Late.

THE WOMAN'S WORLD. (New York and Lon-on.) Number one of volume one of Oscar Tilde's magnine is issued and shows grace and refinement in its tout example. The ublisher promises to make this monthly worthy of its title, and everything likely to sof interest to women will be dealt with as

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) A double Christmas sumber is out for December and has a fine table of contents, An extensive list of engravings of celebrated portraits and paintings are interspersed through the pages of reading matter adding much to the beauty of the number. The story of Jael is continued, also the Mediation of Ralph Hardelot, and Coaching Days and Coaching Ways. The Sea of Galilee by Lawrence Oliphant is begun; Ornithology at South Kensington is an interesting paper and What Players are They? will be read with picature.

THE HOMILETIC REVIEW. (New York.) The departments in religious thought, sermonic literature, and discussions of practical issues have their usual amount of valuable reading this month.

MENTAL HEALING. (Boston.) Contents: Eyil, its Nature, Source and Remedy; The Denials of Jesns; Plato and Christian Science; Onein God; Editiorial, and What is Mental Cure.

THE ST. LOUIS MAGAZINE. (St. Louis, Mo.) An illustrated holiday medley opens this mopthly for December and is followed by short stories, poems and ilterary notes. Babyhood. (New York.) The table of con-tents is as varied and suggestive as usual.

BOOK REVIEWS. .

[all books noticed under this head, are for sale at, or in he ordere. through, the office of the Excisio-PHILO-PHILOL JURAAL.

ROUGH DIAMONDS, or Man's Nature and Actions Considered, in 959 aphorisms, with Hints to Bus-ness Men. 'By Dr. J. M. Rice. Chicago: J. W. Dissadale, 243 W. Madison St. Pp. 133. Price 25

cens.

An accurate idea of this book can only be asceruned by reading its contents, hence we make the
bllowing extract, from which the reader can pass

following extract, from which the reader can pass judgment:

A ship is often laid up for repairs, but a man's conscience is seldom placed on the "dry dock."

An evil report increases its volume every time that it is told. A good one is often lost before it gets cold.

it is told. A good one is often lost before it gets cold.

A man will bear being told of his virtues, but tell him of his faults and he will kick like a mule. Pride is often out at the elbows, and seeks to hide its shabby appearance. Envy ages after millionaires, builds imaginary palaces, livre in them and at last dies in a hoves. One who kindly submits to bring told of his faults is on the road to reform.

A man who dies in debt, his chief mourners are his creditors.

Those who would believe that life is not real, let them try to borrow a twenty dollar plece when they are broke.

Jealousy feeds on suspicion, destroys affections, and desolates many happy homes.

are broke.

Jealousy feeds on suspicion, destroys affections, and desolates many happy homes.

Those who do good through promises of some future reward, are liable to be led astray.

The miser never leaves anything behind him worth remembering, except his gold.

Honesty has its reward, but seldom a hank account.

count.

Happiness reigns in the cottage, Kings and Queens in their palaces, and the miser in his hovel. Superstition is born in ignorance, lives in priest-craft, goes to heaven without an intelligent effort of

his own.

Mankind is entitled to a great deal of credit for belief or unbrilef. It is only the hypocrite that abould be despised.

It is not necessary to clothe truth. It is only falsehood that needs a new suit of clothes every time it makes its appearance.

If you have a friend that you value tell him of it while he lives, or don't moura his loss when he is gone.

while he lives, or don't mourn his loss when he is gone.
When the ten commandments were written there was a power behind them, but nowadays there's not enough power in the moral atmosphere to compeit the school boy to commit them to memory.
Advice given without being asked for is seldom appreciated.
All public spirited men die easy, being conscious of having lived to a purpose.
Those who wait for the tide to land their boat upon the shore are often carried out to sea.
There is no bore so great as those who tell the same story every time you meet them.
Man has beautified the earth, and dug the precious metals from its bowels to secure pay for his labor. If one would be respected, he must first respect himself.
Never seek any society, unless you first consider the

metals from its bowels to secure pay for his labor. If one would be respected, he must first respect himself.

Never seek any society, unless you first consider the points that make you equal.

The happiest man is one who cannot be convinced that he is living in error.

The dodes are the progeny of the babboon, the missing link between them and the human race; not baving sufficient intelligence to entitle them to the name of either.

If there were no more harm in the wag of the human tongue than that of the dog's fall, Adam and Eve would have remained in the Garden of Eden.

If a man is ever found who practices just what he preaches he should be sent to Barnum's Museum.

Life is a pension and we draw from it about all that belongs to us.

The man who receives much praise from his neighbors, never drove a train of kicking mules.

If we all had the knowledge of world building, and were to agree to build one to sail everybody there would be such a diversity of opinion that we should never be able to lay the foundation.

The ancients tell us of splitts who wailed and talked with men. We believe it. It is common in these times for men to get full or splitts and want to talk to everybody.

Don't allow yourself to believe it. It is common in these times for men to get full or splitts and want to talk to everybody.

Don't allow yourself to believe it it is common in these times for men to get full or splitts and want to talk to everybody.

Both allow yourself to believe it is proved to reform the world. It will beed much of your time to keep your own house ip order.

Great men tell us that the greatest study is mannorman and the presence of the proved on them as often as he does on his neighbors.

HENRY GEORGE VS. HENRY GEORGE. A Review by R. C. Butherford, New York: D. Apple-ton & Co. 1887.

Review by B. C. Rutherford, New York: D. Appleton & Co. 1857.

The above is the title of a book just issued by the Appletons. Its author is "Mr. R. C. Rutherford, formerly of Quiner, now of New York. It's object is, as its title indicates, to exhibit Mr. George's self-contradictions and inconsistent assumptions. It also applies estarching criticism to the politico-conomic talk in "Progrees and Powerty" upon which Mr. George has built up his single-land-tax theory. It defends the countines of the current political economy which George arraigns and deales, It col jates and most successfully arrays against each other, extracts from Mr. George's book.

Pages 155 to 164 of Mr. Rutherford book are filled with such extracts. One rises from its percass with wonder that Mr. George's mellifluent sentences and under the microgroup of the microgroup content of the microgroup content of the microgroup content is shall a simple remedy has been formulated where of ones excepted the microgroup is examination and puncturing which Mr. Rutherford has given them in "Progress and Powerty" "See pages 194". A pampled explaining this new treatment is sent the microgroup of the pages in "Progress and Powerty" "See pages 194". A pampled explaining this new treatment is sent the microgroup of the pages in "Progress and Powerty" "See pages 194". A pampled explaining this new treatment is sent to the political content of the political content of the political content of the content of the current of the content of the current of the curren

worthy of its title, and everything illery to be of interest to some will be dealt with as fully as possible. Lady Archibaid Campbell contributes The Woodland Gode, with illies trations; the Countees of Portsmouth, an article on the position of Woman, while Amile Thackersy gives a fatch of Madame de Sovigné's Grandmother. Other interesting articles are: Above the Cloud-Line; The Children of a Great City; The Oxford Ladies College, and The Recent Telepathic Occurrences at the British Museum. A serial by Goo. Fiending is begun. Literary Notes, and The Recent Telepathic Occurrences at the British Museum. A serial by Goo. Fiending is begun. Literary Notes, and The Recent Telepathic Occurrences at the British Museum. A serial by Goo. Fiending is begun. Literary Notes, and The Recent Telepathic Occurrences at the British Museum. A serial by Goo. Fiending is begun. Literary Notes, and The Recent Telepathic Occurrences at the month complete the lighted of contents. Price, 35 cents a number and 3450 a year.

THE PATH. (Hew York) A paper on the Bhagavad-Sita opens the December pages of the Unseen; The Thebsophical Meaning of Goothe's Faust; Notes on the Astral Lightic Occurrences. The Thebsophical Meaning of Goothe's Faust; Notes on the Astral Lightic Occurrences. The Thebsophical Meaning of Goothe's Faust; Notes on the Astral Lightic Occurrences on Country of the Country o

7

their consumption will aid in the production of wealth or not?" (64), "unless this distinction is preserved it is impossible to draw the line between the wealth that is capital and the wealth that is not capital." [We see how well Mr. George preserves the distinction]. Labor is human exertion; capital is human exertion [acrobatic and otherwise?], and capital is the product of human exertion. The product of labor is, the wages of labor; (44.) labor, the product of labor, and capital are the same thing. Labor is its own reward—it draws its wages from itself; and as labor and capital are the same thing. Labor is its own reward—it draws its wages from itself; and as labor and capital are the same thing, labor draws its wages from capital; that is, capital pays labor, notwithstanding Mr. George has repeatedly told us that the "maintenance and payment of labor do not even temporarily trench on capital, but are drawn directly from the product of labor,"—which, ("angels and ministers of grace defend us !!") is capital.

Such is the nature of the exhibitions in "George versus George "of Henry George contradicting himself, and of his inability to cope with, much less dreat, the great masters in current Political Economy.

Mr. Rutherford also detects in Mr. George a tendency after be has demonstrated a proposition to drop from it some important word or phase, and then use the emasculated form, as though it were the original and established proposition. Rutherford the correct.

OUTSIDE THE GATES and other Tales and

OUTSIDE THE GATES and other Tales and Sketches by a band of Spirit Intelligences through the Mediumship of Mary Theresa Shelbamer. Beston: Colby & Rich. Price \$1.50.

Stetches by a band of Spirit Intelligences through the Mediumship of Mary Thereas Shelhamer. Boton: Colby & Rich. Price \$1.50.

This book is written in memory of Mr. Gordon, an old citizen of Cincinnati, who passed to spirit life in the fail of 1836.

The author in her preface says that a family consisting of a father, mother and daughter in spirit life were in the habit of coming to Mr. Gordon and it was through messages from them that he received his most valued and positive evidence of immortality. The Father was known as "Benefice," and a daughter as "Morna," and these chapters are given the author by these spirits with the exception of the first story which purports to be the history of a worman who did not live up to her highest light while on earth, although a Spiritualist, and her environment had always been among people of liberal ideas, yet she had permitted herself to some extent to be dishonest in business transactions, and after a brief earthly career, she found herself in spirit life—but "Outside the Gates." She then gives her experience from a spirit's standpoint, and vividly portrays her life these and the steps that she takes for her soul's growth to outgrow the mistake of earth life.

After describing the different persons that she was enabled to help by her advice and teaching, and the different vicineitudes of her life, she finds herself "within the gates" but it was not 'sil she had worked out her salvation by ministering to others unselfishly.

Benefice gives two very interesting chapters on thoughts from a spirit's standpoint. He says: "Evil: spirits may approach and make themselves known to you, but if your thoughts are free from guile, if love for mankind and a benevolent desire to be of use inspire you, you need not feer, such will have no power to harm you; they will only receive a blessing by coming in contact with you, and they may have been brought to you by some, benificent guide for that purpose, inharmony, disord, debonest dealings, and impurity, will open a door to malicious an

VOCAL AND ACTION-LANGUAGE CULTURE and Expression. By E. N. Kuby. Beston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, §1.25.

\$1.25.

This book will be of great use to students. Mr. Kitby is instructor in elocation in Harvard University; has had great experience and success with his pupils. They have repeatedly equested him to print for reference what he had given in class instruction. He says: "Mr aim has been simply to make a concise and practical handbook on elocation, adapted especially to the needs of those who have no adequate instruction or practice in an art which they must use as readers, speaker or teachers."

The book is divided into three parts: Yocal Culture and Expression: Action-Language, Culture and Expression; and Expression. There also are a great many floe selections given.

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Catarris, Catarrist Deafuses and How Fener.

ularly request subscribers who respitons, to look carefully at the figure

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newspapers or magazines are sent to the ill please draw a line around the article t which he desires to call notice

CHICAGO, ILL., Saturday, December 17, 1887.

Occult Telegraphy.

For several years past it has been more of less widely known that a young man in Cleveland claims to be a medium through e aid spirit telegraphers demonstrate their continued existence, and communicate valuable information by means of the Mors alphabet. W. S. Rowley is the name of this dium, as the regular readers of the Journ AL already know, and during the current year considerable newspaper notoriety has been given to his claims, and to what pur to come by telegraph from the spirit world through his office.

From the first the JOUNNAL has noted the case in its columns because of private adfrom telegraphers, who are also expe enced observers of spirit phenomena, to the effect that such messages were received bearing every evidence of being bonafide com munications from friends in spirit These experts were not, however, absolutely certain that the telegraphic instrument was worked independent of contact with the dium; that is to say, they were not sure that muscular action on his part did not do the work. The young man was well known in the city and bore an excellent reputation, and the instrument was specially designed for the work and to operate without physical contact; Mr. J. H. Wade being the main promoter of the enterprise. Yet there were reasons, not involving the good faith of the medium, why those aiding in per fecting this system of telegraphic communi cation between the two worlds believed it not impossible that the instrument was worked by involuntary action of the medium's muscles; in other words that he was, in fact, nent part of the machine, an elo tion of the lever which closes the electric elecult, the working of which by an ator produces results so meaningless to the untrained ear and so full of import to one who has learned to read the sounds.

It will at once be apparent to the reade that unless the instrument could be guard ed against the possibility of this being the true explanation of its working, independ-ent spirit telegraphy could not be success-fully demonstrated and the method would be open to serious objections, affording another avenue for unconscionable swindlers to follow their vocation among the confiding and uninformed. It was not possible for Messrs Wade and Wright to give much personal attention to the matter, owing to want of time. It may here be said in passing that the amount of time, patience and careful exntation necessary to reach complete and final co nelusions on the working of subtile, psychical forces in combination with natural forces scarcely less subtile and even more retractory, can only be appreciated even more retractory, can only be appreciated after personal experience. Again, there is not one person in ten thousand who is by nature qualified for the work, and a far less number have the Sechulcal training essential for observation and experiment where results are sought that shall stand the scientific test and successfully meet reasonable criticism.—Fortunately this difficulty does not environ some forms of spirit communication to any great degree, and any intelligent person is competent to satisfy himself, even if unequal to the task of presenting results requiring technical knowledge and preliminary training. Mr. Wade has been very caulious about expressing a final optimion to the independent character of this telegraphy. Formerly a spring extended

from the key to the slate lid of the box in which the instrument rests, making it pos-sible to write by pressing on the slate. Mr Wade and Mr. Wright, manager of the West ern Union telegraph lines at Cleveland found by experiment that either could work it in this way, but neither believed Mr. Rowley conscious of so manipulating the instrument, though they could not prove he wa not, and thus the matter was open to criti-

Prior to the 25th ult., Mr. Wade had not experimented with Mr. Rowley for som nonths; on that date, moved thereto by a letter written to a mutual friend by the itor of the Journal, to the effect that if Mr. Wade would certify the Independent charac ter of the telegraphic messages it would be published, he visited the medium and made farther careful tests-the reader will bear in mind that Mr. Wade is a practical telegraph operator-which satisfied him beyond doubt that the medium was not an elongation of but a generator or reservoir of a force utilized by spirits who worked th strument without contact on the part of the medium. He declined to make this statenent for publication over his own name for the very good reason that he could not spare time to answer the numerous letters sure to follow, and suggested that the editor of the JOURNAL visit Cleveland and investigate the subject for himself. This reasonable and timely suggestion was complied with, and the editor spent five days in that city giving the business his undivided attention and reaching conclusions which he is ready to express.

The editor is neither a telegraph operator or an electrician, but no technical know ledge of either telegraphy or electricity is sary to determine the validity of Mr. Rowley's leading claim, to wit; that the instrument now works without human contact. It only requires the careful study of a well trained observer to establish this facbeyond all doubt. After satisfying himself the editor found he was incompetent, through a want of preliminary acquirements of technical nature, to present the matter to the public in shape to attract the attention of scientific men; and further, that even if possessed of the necessary qualifications work required mouths of time, extended and varied experiments and the employment of experts in telegraphy.electricity and stenog raphy. In this dilemma he was directe fr. Wade to a gentleman who for the past six months has been carrying forward on his own account exactly such a series of experiments as was wanted and who had a report of every detail of his work. Having y extended and judicious inquiry satisfied himself of the truth and veracity of this in vestigator, as well as of his competency for the work, the editor made an arrange whereby he secured for the Journal s series of papers covering the essential portions of the record.

The publication of these contributions which will without doubt be intensely interesting, and it is hoped permanently valuable will begin probably in next week's JOURNAL certainly with the first number of the nev year. The expense involved in securing the data for such a series of articles and their preparation for the Journal is necess large and the editor feels he has a right to ask his subscribers to show their apprecia tion in substantial ways, by aiding in ex-tending the subscription list of the Journal promptly liquidating indebtedness where th exists, and renewing for one or more

Sapp's Shorthand Sounder.

In the study of alleged spirit phenomen as generally exhibited to the public, one not only to be an accurate server, versatile in resources, cool and determined, but must also have a good opinion of human nature, how ever much he distrusts individuals wise he will not be long at work before his contemptuous pity for the perpetrators, will drive him despairingly from the field or render him cynical and blindly skeptical of any real foundation for the claims of per purporting to be mediums or aids to ting. No sooner phase of the physical phenomena of Spiritual-ism developed than there spring up preism developed than there spring up tenders able to deceive the ordinary ob The strong inclination is to credit the claims of another who assumes to demonstrate what one wishes true and is earnestly seek ing to prove. One may be a good b man, a skilled mechanic, a lawyer, or a scholar and yet exhibit the most appalling fatulty the moment he enillegitimate traffic, therefore, offers, within narrow limits, such safety and success to the chariatan as that of simulating spirit phenomena. No matter how often his tricks are exposed, he never fails of dading more fool timber wherewith to keep the pot boiling, and is able to play the marryr and retain the sympathy and patronage of many who while they are forced to admit trickery, throw the onus on the Spirit-world or by some sort of sophistry exonerate the pseudo-me-

While in Cleveland last week our atten While in Cleveland last week our atten-tion was called by a number of citizens to the claims made by Dr. L. W. Sapp, a homeo-pathic physician and an old resident of that city. It seems that Sapp hired Rowley, and utilized the spirit telegraphy obtain-able through his mediumship, for the pur-pose of diagnosing disease. The spirit doctor

who uses Rowley's line gave abundant proof of his ability, seldom making mistakes, and often astonishing by his remarkable gifts Business thrived at Sapp's office. In the cours of time Sapp declined to longer employ itow-ley, the only reasons, as told us by Sapp himself, being one of wages, Sapp desiring to save the salary going to Rowley, which he apparently regarded as a useless waste of money. From statements made by a num-ber of credible informants it appears that immediately after parting with Ro wley, Dr instrument, which Sapp uncovered at all appearances was a duplicate of Rowley's and continued the business at the same old stand. He claimed to be able to read the Morse alphabet, and to obtain messages by the same method as did Rowley. To several callers he explained that one Annie Kerr, young woman who was once in his employ ho passed to spirit life feeling sh owed him a debt of gratitude, was the spirit telegraph operator and that the spirit doctor who dictated the messages was his former partner, Dr. Williams. A picture of this young woman hangs upon his office wall and he frequently calls the attention of visitors to it when telling his story. This story seems to have been adhered to without al teration for some little time, until he found, apparently, that it needed modification to meet exigences which he evidently had not contemplated. His revised and statement is that he does not claim that the telegraphing is by the Morse alphabet nor by any code known to the public; but by some occult process he is able to read it. This was his story up to the time we visited him; the chances are that it has now been still further revised, and will need yet more revision.

In a Cleveland daily paper of the 6th ult. there appeared a skillfully prepared article. well calculated to impress the general pub lic. With the light in which we can now read that communication its esoteric significance seems plain. That the article was written for the purpose of assisting Dr. Sapp to hoodwink the public will be clear to any person capable of collecting and analyzing evidence. . It also hedges against dangers which he evidently had begun to vaguely realize were imminent. But he had not yet fully awakened to the risk he was running in alleging that he used the Mors alphabet, or at least his literary helper had not. A careful study of the article affords evidence that Sapp had even then a slowly lawning consciousness of the Morse rock ahead, but was not able to, or dared not fully explain this to the newspaper man, for the latter incorporates in his article the dis tinct declaration, so often previously made by Sapp, that the Morse alphabet is used k a trip to New York about Thanks Sapp to giving time, and exhibited his telegraphic outfit on Sunday, the 26th, before the noon meeting for spiritual manifestations held under the auspices of the First Society of Spiritualists of that city, his engage ment having been announced the week pre-vious in our respected Boston contemporary His success there was not of an overwhelm ing character and he returned home.

Upon the 5th inst. we called upon Dr. Sapp requested to see him work and explain his instrument. He readily complied, but de clared he did "not claim it was as yet scien tific." Just what idea he intended to conrey was not clear to us and evidently wa not to himself. He is a rather large, well formed, sinewy man, and as he seated him self at the operating table and pressed his two s upon the top of the box contain ing the key that works the electric instrument it was clear that if the machine could b made to move by hand power it would soon be jumping to its task with more alacrity even than Standard Oil magnates stamp of competitors. Click, click, click, promptly came from the sounder. Evidently the sup posititious operator was on handunder hand—and ready for work. Sapp the repeated the message which he claimed the French operator of Irish parentage was sending us from the Evergreen Shore. dently the means of communication in us between the doctor and the female operator at the other end of the line was a doubly condensed and abbreviated shorthand. We've heard in times past of such a language in use by lovers, but never expected to hear it put to such prosaic, practical use as discussing the laws of electricity and magnetism It only took a couple of ticks to spell word of nine letters, and sometimes with one tick the expert receiver scooped in several short words. Having shown by this display what could be done, the doctor relieved the lady operator by removing his hands from the box that held her and pr confused way to talk of the subject.

At this point a call in the front office re-At this point a call in the front office required the doctor's presence, and during his absence our right index finger was irresistibly moved into contact with the siate lid of the mysterious box. Cautiously that finger pressed upon the siate, as though endowed with intelligence and seeking a response from the invisible hand of the operator. It came! One little click; but we could read it. It spelled e-n-o-u-g-h. While the finger was detailed on this work, we had opportunity to observe that there was considerable fiexibility in the slate lid, differing in this respect from Bowley's, which is quite rigid. On Dr. Sapp's return the conversation was continued, and he stated that the spring on the inside of the box touched the slate lid; that the instrument would not work unless it did. He further asserted that Rowley's was fixed in the same way. Upon our stating that we had repeatedly tried to work Rowley's by pressure without success, he arquired the do ence, and during hi

plained our failure by saying that Rowley fixed the instrument for our experiments either by pushing down the spring in the box or by turning the screw of the sounder wh stands in view on the table. We knew this statement was without foundation, so far as our experiments with Rowley were concern ed. We had guarded carefully against any tampering on his part. Upon repeating the question for the third time as to whether instrument would respond to our hands. Dr Sapp replied in the affirmative, and permitted a trial. We found no trouble in pro ducing the same sounds as when under hands. The doctor then again said he did not claim the thing was scientific, nor the Morse alphabet was used, but that he d the sounds as ticked off under the manipulation of the spirit operator. "In that case," we responded, "you must have alphabet which you can read, and which has been agreed upon between you and your op-erator." "Yes, that is it," hesitatingly replied the doctor. He then stepped to the wall took down a cabinet picture, the smiling face of a young woman, and said, "This is my spirit telegrapher." "Was she a telegraph operator in this life?" we asked."No," he respond ed "but out of gratitude she has now taken up the work-of assisting me in this method o communication." During the interview the doctor attempted to explain his alph He got no farther than t-h e, the; and this was given in the Morse alphabet, in our opinion. He apparently has laboriously mastered a few letters of the Morse system.

On the next day we procured a dial scale such as is in common household use, marked to weigh twelve pounds; this was first taken to Rowley's office and he was asked to put his instrument thereon and work it while in that position. To this he readily consented though evidently quite in the dark as to our purpose. Adjusting the scale so that the dial face was toward us and wholly out of Rowley's 'view, we asked him to put the box containing his instrument thereon. We found Then Rowley, rest it weighed two pounds. ing his elbow on the table, lightly touched with three fingers the upper left hand corner of the frame of the slate cover of the box. Instantly the pointer indicated less weight, and after vibrating a few seconds it turned back two points and remained stationary indicating a weight of one pound and four teen ounces. As the weight would naturally have been increased slightly when the fin would naturally gers rested on the cover we were surprise at the decrease, but said nothing to Rowle of the story the pointer was telling unti thoroughly satisfied by repeated experiments that although the weight was actually in creased, the pressure on the scale spring was decreased. (The philosophy of this seeming contravention of natural law will appear in the series of papers spoken of in another experiments with scales column. Further and balances will then be given.) this?" ticked out the sounder, and at once we proceeded to converse with an intelligence which assumes the name of "Dr. Wells." reply to questions, he gave answers on matters of science which we are entirely sure were far beyond the knowledge and capabillties of the medium. Whenever the sounder ticked, the pointer on the dial scale respond ed so that a telegrapher—as we afterwards learned-could read the message by the vi-"Why not try Dr. Sapp with the brations. cale?" ticked out the instrument. wise this was what Rowley declared it said, and his manner, evident surprise and amuse ment at the message, were certainly not

We adopted the suggestion and in co with Mr. George Howe, a well known citizen, called on Dr. Sapp and after some preliminary conversation proposed the experi-ment, to which he readily consented, though like Rowley he seemed to have no conception of the object of the trial. On putting his box upon the scale, it was found to weigh exactly the same as Rowley's; but of this we only made a silent note. The doctor's brawny hands came gently down upon the slate cover, and away bounded the pointer on the yeale. With three skips and a jump it reached the twelve pound mark, and still no response from Annie Kerr; then with a bop the nter went a pound and six ounces further which was as far as the spring of the scale would mark the pressure—and Annie ticked off in original short hand, "We are glad to both," to which the guests nded. The object of the call having

adieu. Later in the day the experiment with the scale was repeated at Rowley's room, in the presence of Mr. J. H. Wade, Mr. George Howe, and Prof. G — , two of the observers -, two of being practical telegraphers, with most con-clusive and satisfactory results. These ex-periments are here briefly given to enable the reader to better under ence between the exhibit given by Rowley's instrument and that produced by Dr. Sapp.

instrument and that produced by Dr. Sapp.

After carefully gathering the testimony of credible witnesses who had visited Sapp, heard his statements at different times and witnessed his exhibit, and after a personal study of the matter we have no healtation in saying that in our judgment his claim of obtaining messages from the Spirit-world by means of his telegraph instrument is wholly false and without a shadow of foundation in fact; that he is not self-deceived, but is knowingly practicing a frand. He had not the forceight to see the difficulty he would have in maintaining his claim, and the danger of exposure to which he was ever subject. And having begun the deception he has not ingenuity enough to get out of it with a show of honesty, and so he blunt.

ders along, only faintly realizing the dishonorable position he occupies, and without sufficient moral sense to comprehend the enormity of his offense.

"The Open Court" without a Judge.

The many friends of Mr. and Mrs. Underwood have read with profound regret the announcement of their withdrawal from The Open Court. This must be regarded as misfortune by all who are interested in liberal religious thought. The journal was one of the ablest ever published in unsurpassed in the high character of its contributions, and in its general excellence even by any of the first-class periodicals. The editors made The Open Court what it was; it was, indeed, the creation of their own The Open Court has received recognition and praise from every quarter, and its future has seemed full of promise and of

And now the editors are practically forced to retire from the paper on account of the un-reasonable interference and demands of the man whose money founded it and by whose urgent invitation Mr. Underwood assumed charge of it less than a year ago. Mr. eler is doubtless a well meaning maa but he is too erratic and inconsistent, and know too little in regard to the requirements of journalism to have anything whatever to do with the management of such an enterprise. We understand that Mr. Underwood cured a guarantee of Independence, from the beginning, but the proprietor of the paper we judge has not fully respected the contract, for the editorial valedictory declares that a point had been reached where self-respectdemands their resignation. It seems that Mr. Hegeler wished to make a place for Dr. Paul Carus, a German who has been living with him and acting as his secretary. He insisted that this man, who is without reputation and, so far as we are aware, is essed of no special qualification for position, must be an associate editor. "For ood and sufficient reasons" Mr. Underwoo declined to accept him, and rather than do so, withdrew from the paper.

What kind of a journal will be produced under the management of Dr. Carus we are unable to conjecture. His articles in The Open Court have not impressed us as remarkable in any way. But we understand that Mr. Harry Falkenau, a gentleman of ability and education, has been secured to put Dr. Carus's ideas into intelligible English, and to give the paper a literary finish and flavor for which Mr. Hegeler's secretary alone would be un-equal. Whether Mr. Falkenau's name will appear as one of the editors or Carus will take the credit of Mr. Falkenau's work, remains to be seen.

Mr. Underwood is to be congratulated on the high character and success of The Open Court during the short time he controlled the enterprise, and his friends everywhere will be glad to see him at the head of snother similar paper, unhampered by the whims and conceits of any Mr. Hegeler.

"The following editorial from the Boston Sunday Herald expresses the general feeling subject as we find it indicated in the columns of our exchanges:

the columns of our exchanges:

The retirement of Mr. B. F. Underwood from the editorial control of the Open Court, which he went out to establish in Chicago a year ago, under the proprietesship of Mr. Edward C. Hegeler, such to be regretted. The Index, which he very ably edited, was given up with much regret in order to make a liberal paper which should be a better representative of the interests of the free religiousts throughout the country; but from the inception of the new enterprise it is understood that Mr. Underwood has been hampered in carrying out the plans which were necessary to give such a journal success, and his retirement means that the liberal cause has received another blow in the house of its frienda. It is believed that there is room for a liberal religious journal in the United States, and there is no reason why Mr. Underwood, who has had large experience and much success as a journalist, should not be reinstated in a paper of this cort in Boston. reason why fir. Underwood, who has had large experience and much success as a journalist, should not be reinstated in a paper of this sort in Boston. If Mr. Hegeler could have been induced to teap as gloriously alcof from dictation as to the management of the journal into which he put his money as gloriously alcof rom dictation as to the management of the journal into which he put his money as lies at the late Mr. Bereived Hope did from the control of the Saturday Esriew, which he owned, it is believed that Mr. Underwood might have accomplished a large and helpful purpose in bringing together those who, in different parts of the country, hold by the principles of free religion. No one uncertaints this, field better than he, and no one is bettler-ditted to take charge of its journalistic interests.

While in Cleveland last week we had an opportunity to observe the good work of Dr.Leon
Priest, whose power as a healer seems to increase with the demand for its exercise. He
is busy from eight o'clock in the morning until near midnight, and seems to grow more robust and elastic the harder he w His wife, Mrs. Mary V. Rriest, has developed frest talent as a teacher of mental therapeu-tics, psychopathy, pneumatopathy, or what-ever one shooses to call it. In her classes as regular students may be found many of the best known ladies and gentemen of Cleve-land, members of the several learned profes At the opening of her course of December lectures last week, at 160 Huron strest, the residence of Dr. and Mrs. Priest, we noticed

continuity of life amply proven by the slate writing tests. The vocal selections by Mrs. Cole and Mr. Weldon were as usual inspiring and harmonizing."

The Open Court is not closed exactly, but the Judge has retired and his seat is occupied by the private secretary of the gentleman se plethoric purse pays the bills of this rt. Whether the able advocates of liberal court. ght will care to argue their cause be fore the dummy, remains to be seen. Mock courts are all welf enough for boys to practice in, but are not especially valuable to

Spiritualists are to be congratulated in that they have got rid of that ex-preacher, whilom lecturer, maker of corner stones, delineator of life in the Spirit-world, etc., etc., the Rev. James M. Peebles, M. D., ex-consul to Trebi zond, pseu io moralist, etc., etc. He realized several year ago that the long practice of an unmentionable crime against nature had made his name stench in the nostrils of Spiritualists far and wide, and that his season of honor and profit among them had passed. He then tramped the country as an itinerant doctor. On Sunday, the 4th inst., this old goat was received into the Episcopal fold, being confirmed by the Episcopal blshop at Hammonton, N. J. It is good for Spiritual-ists but tough on Episcopalians.

E. H. Dunham, of Providence, R. I., writes.
"I had intended to give you the particulars of an alleged materializing scance given in this city Saturday evening, Nov. 26th, by those "wonderful" mediums, Mrs. Stoddard Grey and her son Dewitt C. Hough, but the more I think of what I witnessed that even-ing, the more am I filled with indignation and disgust that such things can be even tolerated by Spiritualists of common sense was an exceedingly transparent fraud and the thirty-five persons who paid their dollar to witness it, could have saved ninety cents and witnessed a better exhibition of the same kind at our local Dime Museum the week previous. Should the woman and her son repeat their visit for the same purpose. I very much fear they may be sorry they came.'

Miss Jennie B. Hagan closed her engagement with the Worcester, Mass., Association of Spiritualists, Sunday, November 27th. For the month of December she will speak for First Spiritualist Association, Spring Garden street, Philadelphia, Pa. She will make week evening engagements in that vicinity. She January 1st and 8th at Dover, N. H. lectures the 15th, 22nd and 29th at Haverhill, Mass for the First Spiritualist Society: the 1st and 2nd Sundays of February at Troy, N. Y.; 3rd and 4th Sundays at Portland, Me. During the month of March, Miss Hagan will speak in Cincinnati, Ohio, and would like to make week evening engagements in that vicinity. She will also answer calls in the West for April.

If one wants to see how two talented people, whose literary products have made them on far and wide can do the daily tasks incident to farm life, work hard every day at occupations which must be most unco genial, and who can still keep cheerful happy and hopeful,-if any one wants to see such a couple, let him journey to Walnut Grove Farm, near Berlin Heights Ohio, and there he will find Hudson and Emma Tuttle. This is what the editor did last week, and he felt amply paid for leaving Cleveland before daylight, walking the platform of a cheerless, fireless, country station for a cheer-less, fireless, country station for a half-hour while waiting for a conveyance, and then being dragged through the mud for three miles by the reminiscence of a once valuable horse, now put to the respectable but wearing work of hauling the mail and

any stray passenger.

A study of the noble endeavor of the Tut-tles, a knowledge of their laborious, studiuse lives, of their self-abnegation and de-rotion to duty, would profit many people in these days of discontent and unrest. Ease loving, whining souls, whose greatest pleasure seems to be in hunting up and reveiling in a new pain or ache, or supposititious hard-ship should be transported to the Tuttle farm, there to learn how to cheerfully do the thing that lies nearest, and to struggle with thing that lies nearest, and to struggle with the world in a manly and womanly way that brings its own sweet reward in the knowl-edge of duty well done and a world made better for their living. And the country abounds with people who are slowly but surely demonstrating the certainty of "Prog-ress from Poverty," as Stebbins puts it, and giving the lie to Henry George's "Progress and Poverty." To few farmers is it given to wield so wide and so healthful an influence as do the Tuttles, but all can do something, as do the Tuttles, but all can do something. each according to his talents and opportuni

It is reported that the editor of the Ban-ner of Light has been presented with the white skirt which formed a part of the "find" in the late Fay expose, the donor, with true Boston consideration, first having the garment carefully laundried. This addition of magnetism to the sanctum satisfactorily accounts for the unusual vivacity and youthful freshness displayed in the moss-covered columns of our esteemed contemporary for the past two weeks. Speaking of Mrs. Fay reminds us of a remark she is said to have dropped some time ago; and which helps to substantiate her sincerity as well, as to corroborate the excellent character given her in his columns by the venerable single gentleman who has so long and skillfully conducted the white washing department of the Banser. "If I could have rooms with folding doors," said Mrs. Fay, "I could have sa many spirits as Mrs. Rosa." The gentleman who reports this item to the JOURNAL and whose name and achievelments in science are well known on both sides of the Aliantic, side: "She has got the folding doors may and was proceeding vigorously when cought." it carefully laundried. This addition of

DR. WOLFE AGAIN REVIEWED.

His Attack Upon the Platform Refuted.

His attack Upon the Platform Refuted.

To the Ethior of the Bectato Philosochical Journals.

Says Dr. Wolfe.—Understand me, I volunteer no lance in defence of this woman.

Wright.—Why not? Are you ashamed to defend her? Surely, she is worthy of defence, if she be the medium you claim; if all be true that you assert, she is the most wonderful woman that ever lived, and your article describing the appearance of Plimpton, Napoleou, Josephine, etc., is the most wonderful woman you recognize that some defence of her is necessary. The womanity qualities of Mrs. Fairchild I have not assailed. Afteny that she is a medium. I claim that all that happens at her scances are the result of contrivances and devices of a purely fraudulent character; and that there is no more spirif at work there than at a perpendicular that work there than at a perpendicular that work there than at a perpendicular that you woman? I think that she may cry: "Lord, save me from my friend."

Dr. Wolfe.—As a medium her peer is not to be found among millions of her sisterhood. Wright.—You assert that she is a medium. It is your work to prove that she is one. Let me say that you have not done it yet. You have your testimony, but your testimony does not amount to proof. What kind of evidence is it? It is evidence gathered under conditions of such larity that fraud was possible. The conditions did not exclude fraud. There was one or more possibilities for her, or her confederates, cheating you. You cannot say you were not cheated, because there is a possibility, that you may have been deceived. Then you have testified to most extraordinary phenomena, not known in the past experience of the scientific mind, and therefore will need the sustained testimony of great many experimenters, unifer conditions where fraud could not be practiced, which make it easier to accept the phenomena than reject them. Dr. Wolfe might learn a very useful lesson from the calm and careful habits of the late Charles Darwin. This morning I was reading the newly published author

Dr. Wolfe.-We must differentiate be-

Dr. Wolfe.—We must differentiate between the woman and the medium. Wright.—Such a distinction cannot be permitted. We know things by their qualities. If Mrs. Fairchild be a medium, mediumship is a quality defining Mrs. Fairchild. She cannot be eulogized apart from he qualities. We cannot say a good priest and a bad character; a badwoman and a good medium is such a monstrosity that the somer we get rid of such an incongruous thing the better. It think that this is the better way to put it; a good woman will not stoop to fraud, but a bad one will.

Dr. Wolfe.—J. Clegg Wright slanders this medium shamefully.

Wright.—Slander means a false accusation,

medium shamefully.

Wright.—Stander means a false accusation, defamation uttered with malice to injure. I have not slandered. I do not slander; that is not one of my vices. This comes with bad grace from one who has culled every dirty epithet he could find from the copious vocabulary of slang to heap on me. We feel the blows we get, but not the blows we give.

Dr. Wolfe—I never knew a medium but her, who could give sufficient power to six spirits to write on six different slates, wand without pencil, which I locked in my fire and burglar-proof safe.

Wright.—That was a trick. A flaessage

spirits to write on six otherenes states, wand without pencil, which I locked in my fire and burglar-proof safe.

Wright.—That was a trick. A message written upon a wet slate becomes visible when dry. It is one of the commonest tricks known in the slate writing profession. You are more easily cheated than I thought. After studying your writings I am convinced of this fact; the more wonderful the phenomena, the more delighted you are, and the more voraciously you accept them. It ought to be the other way: the more wenderful the phenomena, the greater the cautien and the more stringent the tests should be. We need test after test and demonstration after demonstration of extraordinary phenomena, which apparently contradict the experience of mankind. These scances have nevel yet attained to that degree of development, where we could say that every condition of evidence is complied, with, and logical certainty completely attained. Any one doubting what I say shout the trick, can try it for himself, Write open the slate with a soft pencil, and then wet the elate all over, and the writing, will disappear; you may even lightly wipe the slate, and when dry the writing will appear again as it was before. To do it well, and clean, requires, a little practice, that is all.

Dr. Wolfe.—My impression is that these

all.

Dr. Wolfe.—My impression is that these two nobodys know not what they are talking about; if they do, for their slander, in the language of the "kid," they should both be clubbed, knifed, and shot for the same reason that T. Pepper left Sheol, and their ancient prototypes, Ananias and Sapphira, lost their abdominal viscera.

Wright.—Who would

called a nobody, which is not true: and; secondly, a liar, in language so dirty and contemptible that i am ashamed a man claiming culture, (ducation and spiritual knowledge, should use it. Nothing shows the
nature and quality of a man's mind so perfectly as the manner in which he clothes his
ideas. What would we say of the Archbishop of York, if he used such language?
Would the scientific world venerate Huxley
as it does if he used language so low as this?
If Dr. Wolfe used that language in any drawing room in this country the rules of politesociety would exclude him forever therefrom. Besides, this language has not the decency of simple truth. Great-controversies
and difficult experiments are not decided by
strong language. A mind which habitually
uses strong language may be vindictive and
declamatory, but it can never be scientific in
its operations. Such a mind I will not
by any means trust its inferences.

Dr. Wolfe's mind is impulsive. He lacks
celf-control. He is high spirited, and when
opposed he losses self-polse, and runs evercommission maint rese.

BOOKS FOR THE HOLIDAYS. Order Now and Save Delay.

Who can find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular If science is sought for, wh ter than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life. Poems of Life Beyond, compiled by G. B. Stebbins: Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girls' Mediumship, written by Leah Fox Underhill.

The Records of a Ministering Angel, by Mary Clark.

The Next World Interviewed, by Susan G. Horn-Messages from well known authors, men, thinkers, etc., etc.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation. The price has been reduced to \$200.

Chapters from the Bible of the Ages, is out in a new and handsome edition; only \$1.00.

A New Edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by

the same author. Maria M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also stories for our Children, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook's The Bible-Whence and What? and Man - Whence and Whither? The complete works of A. J. Davis. Dr. Babbitt's The Principles of Light and

Color, and Religion.

Epes Sargent's The Scientific Basis of Spir-

itualism, which should be in the library of all investigators and thinkers, also Proof A Study of Primitive Christianity, by Lewis

G. Janes. The chapters herewith prese were prepared for lectures and are strong exions of the best results of the hi criticism of the New Testament, and the origins of Christianity.

A report of the Seybert Commission, ap-

pointed by the University of Pennsylvania to investigate Modern Spiritualism has attracted such notice that many want to read it for themselves.

Beyond the Gates by Miss Phelps is a bination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her deli-

"A band of intelligent spirits bave, through the mediumship of Mary Theresa Shelhamer produced an interesting work entitled Out-side the Gates: and other Tales and Sketch-This work is destined to sell well as it meets the demand of a large class of inquiring minds.

Unanswerable Logic, the Spiritual Discourses of the well known lectures Thomas Gales Forster.

Solar Biology; A Scientific Method of Delineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram E. Butler.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenom-ena in family daily life, extending over a period of twenty years, by Morell Theobald, F. C. A.

The Mystery of the Ages Contained in the secret doctrine of all religions, by Marie, Countess of Caithness, Duchesse de Pomar; also A Midnight Visit to Holyrood, by the same

Spirit Teachings, by M. A. (Oxon). These communications have attracted wide atten-tion. Many fine in them words which are suitable and more or less helpful in confirming their own experience.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God. Space forbids further mention, but any

and all books in the market can be ordered through this office.

write open the slate with a soft pencil. and them wet the slate all over, and the writing will disappear; you may even lightly wipe the slate and when dry the writing will appear again as it was before. To do it well, and clean, requires, a little practice, that is all.

Dr. Wolfe.—My impression is that these two nobodys know not what they are talking about; if they do, for their slander, in the language of the "kid," they should both be clubbed, knifed, and shot for the same reason that T. Pepper left Sheol, and their ancient prototypes, Ananias and Sapphira, lost their abdominal viscera.

Wright.—Who would ever think of writing a sentence like that, with a mind fitted for careful and discriminating work on what I may call the greatest and most sacred subscience like that, with a mind fitted for careful and discriminating work on what I may call the greatest and most sacred subscient for himself.

Wright.—Who would ever think of writing a sentence like that, with a mind fitted for careful and discriminating work on what I may call the greatest and most sacred subscience in the himselent through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain \$1.50, glit, \$2.10; Poems of the Life Beyond, \$1.50, if the Marchana, \$1.50; Poems of the Life Beyond, \$1.60; The wolf Edward tism. Dalenra, 82.15; Diegasia, \$2.16; Future Life. \$1.20; Home. a volume of Poems. \$1.50; Heroines of Free Thought, \$1.75; Incidents in My Life, 50 cents; Leaves from My Life, 80 cents; Pioneers of the Spiritonal Reformation, \$2.25; Mediums, by Kardec. \$1.50; The Spirita Book, Kardec. \$1.50; Neure's Divine Revelations, \$2.75; Our Homes and Our Employments Hereafter, \$1.60; Namediately and State of Cure, \$1.80; The Missing Link, \$2.00; Physical Man, \$1.60; Storles for Our Children, 25 cents; A Stady of Frimitive Unristiantly, \$1.50; The Next World Interviewed, \$1.50; Ur Planet, \$1.60; The soul of Things,

The first number of The Two Worlds, Mrs. Emma Hardinge-Britten, editor, has come to hand, and presents a creditable appearance.

Mrs. Maud E. Drake,-formerly Mrs. Lord, writes from Kansas city that with her husband she is about to visit California, going first to Los Angeles.

Rowley & Whitney, room 39, number 85 Ruclid avenue, will hereafter keep the Jour-NAL on sale, receive subscriptions and take orders for books.

Patrons of the JOURNAL can obtain copie every Sunday at the news stand in Metropolitan Temple, Fifth street, San Francisco arrangements having been made that will insure a regular and uninterrupted supply.

We have received from S. E. Cassino, Pub lisher, Boston, the following gift books; Green Pastures and Still-Waters; God Bless You, and Old Oaken Bucket. These illustrated poems are gotten out in exquisite style and color, and are indeed most appropriate gift books, and the publisher is to be congratulated upon his success.

While in Cleveland, last week, we frequently heard commendations of Mrs. A. J. Symes, 43 Richland Avenue, and of Mrs. Standen, 25 Linden street. They were spoken of as excellent trance mediums as well as estimable ladies. It was our good for; une to meet Mrs. Symes, whom we found to be of a deeply religious nature, with a keen moral sense and high aspirations. For want of time we failed to have a scance with her, and for the same reason could not meet Mrs Standen and others, including many old acquaintances.' On our next visit we shall try to do more-visiting and less investigating.

The most remarkable cures of acrofula on record have been accomplished by Hood's Sarsaparilla, Try it. Sold by all druggists:

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To the Editor:
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onsumption if they will send me their Express and P. O. address.

Respectfally,
T. A. SLOCUM, M. C., 181 Pearl St., New York

The Missouri and Kansas Farmer, published monthly at Kansas City, Mo., has reduced its subscription to the remarkably low rate of 25c per year. The Farmer is a large and handsomely printed paper, containing eight pages, with six columns on each page—and everyone of them twenty inches long. A subscriber to this journal will get 576 of such columns in a year, all for 25c. It is the cheapest paper printed.

Lee & Shepard of Boston, have just brought out a new edition of Baker's speakers, consisting of Ne-gro. Yankee and Irish dialects, recitations and Grand Army speeches, at 30c each; and Baker's Hu-morous Speaker at \$1.99.

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In the November number was begun an energer and gower

PRINCE LUCIFER,

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which has already attracted wide-pread attenti and charmed multimora of readers. Subscripts may begin, if desired, with the November number,

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

By a Grave's Side

our tears fall on the witheren man full with pity stirs each clod. The back up, not down. Oh, turn and seel of the will you search the grave for me? for where I stand beside you, dear, strong, smiling, keenly living,—here!

vain. You hear not, Even so best it should be. God doth know, set the bounds 'twir soul and soul r some wise purpose. Trust the wi him who knows; we know in part one, we trust the Father-heart.

stood beside you, year by year, es that first grief, too deep for tear mean or arr, wherein you laid body in the tomb you made, wing post, heading not where I, wing presence, stood thereby.

ch year, I keep the tryst with you,
i by the greater task I do,
do to constant years and wide
rice star-space deep and wide
rice star and here; stand by your side,
it in communion soul may blend
it youl, though speech Heaven may not lend.

Yet nothing strange or vague or drear Is the new life we pass to, dear. Downcod with expanse of powers, of will, off strength to strive, of room to fill, is the sweet life one entereth by the dim gateway you call death.

nch hath his place: not just adrift be soul is cast, with none to lift fainting. In that boar ye know, hen I pass, through the sunset glow, rom pain to peace, be sure that I board many a friend and belpmate nigh. a, doubt not here, as there with you, te home and friend and kindred, too, pink how One said,—have you forgot? A little while you see me not. little while, a little space, go, to make for you a place."

place, dear heart! And did you fear o life of home and love was here? Far, God himself is love! Not less, ut more, grows the soul's tenderness. one solitary maketh man, or in our heaven no soul's slone.

Oh, great is Law! but greater Love Which reignesh even Law above; Law's but Love's handmad, who doth lead The bruised beart to know Love's need, And train it e, and lead it in At last to God, Love's meed to win.

And, though all yearning may not break Through this slight wall the grave doth make, Be thou content, and murmur still, "This, too, is best; for 'tis Love's will." Love shall bring even this pain surcease. My blessing on you! Go in peace.

Christian Register.

~ Incomplete.

To the Editor of the iterate-Patocaphical Journaa.

It is unfortunate that the Seybert Commission is composed of gentlemen who are "filled with duties which can not be laid aside" long enough to properly investigate Spiritualism. Or, that being so situated, it should attempt to pass judgment. There are doubtless other persons in the world with more leisure and equal mental calibry, and on them the burthen of sinvestigation affound rightfully have fallen.

e Committee has been severely criticised for its reports (which are confessedly "fragmen,), but I find less to condemn in them than in of the so-called mediums mentioned. And dug there is truth, I am glad the Committee ed the false. It will put inexperienced people sir guard, and neither in jure real mediums not mainten.

sed the faise. It was a little to the control of th

artin, of Columbus, Ohio, is too absurd to seem saconable, yes, having seen similar things abe did, have in doubt of the truth of this report. I saw a liched letter which she claimed to answer. The liches were out at two different sides of the envelope, and this muchlage fastenings were opened and said again, showing, on close observation, the forts of the last to discover the contents. Her answer pre-professe and gushing, but fatally correct in every guess. But thank heaven! It was not gotten up in rhyme like that of the Committee, rivets investigators are happily spared that infilo-on-

are yet worse fraude (among them, Pettibom the Chamittee has not seen; and also
reellent mediums. But perhaps the one
do its purpose would be Charles Walkins,
takes place in his presence under almost
littoe. At times the lovestigator can get
in his own scaled states without Walkins
hing them; and, on top of the table, or
ut can see he abutes and hear the writingout those two in me need be in the room,
mutitee reports that Dr. Slade produced
y all the phenomeno occurring in his ne-

contect with him. I have in my own experience, had abundant avidence of this fact; but if he played fraud, and the Committee devoted so much of their book to its exposure, why not inform the reader of its. Kellar's method also? If that learned bedy roulis my detact the manuse in which Mr. Kellar produced long messages written in five or six languages, what hope is there of the average person clong so? This explanation (as given to them by Mr. Kellar) would be much more important than the pages of slice they published regarding Mrs. Martin. The proper way to open the eyes of a clouded public, is to explain clearly hove slakes writing one be done writhout prepared elates, when the medium does not touch in elates.

And, if the Seybert Committee is working in the interest of Frank, let it tel all the truth, and explain life. Kellar's tricks. Until it does, is work is incomplete and a scientific fallors.

AMARILA MARTILA

Thiomass H. Freestwich writes: "I like the Journal very much; in fact esties than any paper insend in the interest of diptribuillan."

J. H. Greeca writes: "I can so much pleased with the interest of diptribuillan."

J. H. Greeca writes: "I am on much pleased with the interest of diptribuillan."

J. H. Greeca writes: "I am on much pleased with the interest of diptribuillan."

Materialization.

The remarkable stances reported through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL for
spirit materialization, by N. R. Wolfe, mark an advance movement. For years past spirits tave been
predicting it, and the end is not yet. What was related by Dr. Wolfe as occurring, transpired on a
natural plane, in full accord with the spiritual philocophy. It shows this: God is no respectic of persons; if the ex-Emperor and Emprese desire to return to this mundane sphere, they must travel the
same general highway disclosed by the new dispensation, with Sambo and the former red-man of our
forests. This highway of return has been environed
by subite laws, a secret locked up in the arcana of
nature, in which immortate and mortals will have to
direct their energies and studies, in order to solve
the problem of the best way for spirits to succeed in
returning to earth again. It is by the same process
that all other grand discoveries have been made in
the spiritual philosophy, and dispelling the fogs and
darkness of supersition and bigotry, which have
hitherto held so many in slavery. I here present a
specimen; one out of thousanda: A larly of culture
and standing, a member of the Frabyterian Church,
after reading the account in the Journal of One.
On. Wolfe's edances, observed that the spirits seemed
to come up through the floor. She thought we were
of expect them to come down from above. Now, if
the spirits, had so come, clothed in spoiless white
with wrings and declared they were from the New
Jecunalem above, where they had left Calvin and
Jouathan Edwards, eiting on the right hand of
God, Spiritualism would be more acceptable to
many.

God, Spiritualism would be more acceptable to many.

We are taught, however, by oft returning friends, that on first entering spirit life, each individual takes had or her position there, in accord with the life lived in the flest; that lives of the best morally and acts of unselfah charity, coupled with culture and refinement, only secure the highest easts in the heavenly mansions; all coming under the same rule of unfolding progression. Could there have been a more natural and just rule devised by the Creator, in the final disposition of his children than the one 'embraced in the spirit philosophy?

I was interested in reading the able review of Dr. Hart, of the account presented by Wolfe. Dr. Hart is of the opinion that there is a contradiction in what the spirit Samuel Bowies says about Josephine and Napoleon and their presence together at the and hold that it can be reconciled with the spiritual philosophy.

seance of Dr. Wolfe; but I do not agree with blm, and hold that it can be reconciled with the spiritual philosophy.

Napoleon was selfath and ambitious. He was anxious to leave an helt to succeed him to the throne-for that reason he divorced himself from Josephine, and married another woman, and yet Napoleon always expressed himself as holding the highest admiration and re-pect for his divorced wife. Josephine was devotedly stateched to the Emperor. Her love was blighted, and therefore she felt humiliated, and became embittered. Aside from the act of separation, Josephine held the Emperor in high esteem.

On Josephine nettered to the Emperor that the two may never have affinitized, or became matted; still, in all else they may be on the most frendth relations, and especially a unit for the welfare of the Freuch nation. The object of their appearance together at the scance of Dr. Wolfe, was to experiment in materialization, and as stated, they were looking forward to the day when they could mattest themselves to the Freuch people incorder to promote their welfare. If we consuit Dr. Wolfe's book of Startling Facts, we can understand just why those two renowned spirits should be on hand at the Doctor's ecances, in company with Ski and Black Hawk, who assisted them to materialize. Jodians are the children of nature, and their magnetism is purer. It does not sidd a feather's weight in the scale for Napoleon in spirit life, to have been a great general, and an emperor when on earth. John Edwards.

The Effect of Color on the Mind.

There are some curjous things in regard to the way in which the human mind is affected by colors, as well as the human sight. We are all familiar with what is termed color-blindness, and the unexpected results that sometimes attend it; but colorsound is something, which has received much less investigation.

sound is something which has received much less investigation.

How much, or in what way, animals are affected by colors, is not very well understood; but the subject has been investigated enough to know that they are influenced by them, and the future will probably bring out some surprising results to the one who shall thoroughly collivate this comparatively unexplored field of received. Some people can select and appreciate the colors of sounds; and to them the speaking of a name presents, mentally, a well-defined color, or combination of colors, different names having different shades or combinations.

The same name should of course, always present the same color, or combination, when spoken, although, to different people, possessing the faculty, a given name or sound does not present the same characteristics.

ame color, or combination, when spoken, although, to different people, possessing the faculty, a given man or sound does not present the same characteristics. To prove the first of these two facts, a list of name was prepared, and the shade or color given by a lady who has this power, marked against each one of the list. After several weeks the names were again read to her, and the colors designated by her marked. This course was pursued several times during a year or more, the lady not being allowed to see the result in that time. During these several experiments the only variations in the answers given were such as would be natural where there was some uncertainty in regard to terms: for example, the answer to a given name at one time unjust he, "blutish," and at another "lead-color,"; so "ghat was called "straw-color" might be afterwards chiled "buff." The approach to similarity in the "baddes shows that the same mental picture was present, and only language was at fault.

proach to similarly man present, and only man mental picture was present, and only man at a continuous continu

ate of mind for several days, owing to eat that there would be published in one of the Standard an article over a clergyman resident in Syracuse, ip and devoutness are outranked by se advancing years crown a life of to religion, in which he dissents or faith recording

As for that small and compact band who steadtastly refuse to recognize in "this ead, swift life," an occasion for self-congratulation, they are not so badly off, in spite of their funeral trappings, sawe are commonly given to suppose. It is only necessary to read a page of their writings—and few people care to read more—bospeciate how thoroughly they enjoy the situation, and how, sitting with Hecatein her cave, they wears are fall off the hopstuiness of despeir, and confident in the strength of the world's weakness. They are fall off the hopstuiness of despeir, and confident in the strength of the world's weakness. They are sume that they not only represent great fundamental truths, but that these truths are for the first time being put forth in a concrete shape for the editions and abservace of mankind. Mr. Edgar Salius informs us that, while optimism is set of as humanity, "systematic pessimism" is but a growth of the last half century, before which transition period we can find only individual expressions of discontent. Mr. Mallock claims that he is the first who has ever inquired into the worth of life "in the trus scientific pessimism differs from the older variety which has found a "nome in the hearts of men from the beginning, see do not receive any very soberent answer. From Mr. Mallock; indeed we hardly expect any. It is his province in literature to propose problems which the reader, after the fashion of the Lady or the Tiget? is permitted to solve for himself. But does Mr. Saltus really suppose that Schopenhauer and Hartmann have made much headway in reducing sadness to a science, that love is in any danger of being supplianciple of the unconscious" is at all likely to extinguish our controlling force? What have these two subtle thinkers said to the world that the world has not practically known and felt for thousands of years aircedy? Heggelas, three centuries before Christ, was quite as systematic as Schopenhauer, and "the system begot more definite reculie; for esperallor his disciples hanged them

"Tears that spring and increase In the barren places of mirth,"

with an appailing accuracy from which we are glad-to turn away our shocked and troubled eyes.—Agnes Repplier, in December Atlantic.

Spiritual Philosophy in the Light of Science.

Mr. Charles Dawbarn of New York, one of the leading exponents of modern Spiritualism in its scientific sepect, lectured in Columbia theater, Nov. 21st, on "Our responsibility to the intesteenth courty." Frellminary to the lecture proper, Er. Pawbarn said that what he wanted to bring particularly before his audience was the fact that the field of human knowledge is wider now than it sever was before, and that it is taking into consideration phenomen and facts that a little while ago were neither known nor comprehended. He spoke of the experiment in hypnotism instituted and carried on by Dr. Charcot and other physicians of Paris. Hypnotism he said, was unrerly another name for mesmerism, and was a condition of sleep, a semi-trance, in which sensitive persons are completely under the control of the operator, and will do anything they are the intence of Dr. Charcot's will, to make her will in his favor, and another attempted to poison her sister. These are facts that have forced themselves to the attention of the French scientists, and have passed under the notice of French jurisprudence. But there are

passed under the notice of French jurisprunence. But there are

MORE STARTLING FACTS
yet than this. While in England last winter Mr Dawbarn spent some days with a Methodist clergyman in a scaport town who related to him an astonishing sory. The (clergyman has a little gir ten years old, who was taken one day with what the family thought was alt. She came out of it, and a few days later had a similar attack, in which she talked at length in

SOME UNKNOWN TONGUE.

Nothing could be made of this and the clergyman and his family were much mystified. One day a vessel landed at the port some Russian sallors, and one of them stopped at the bouse of the minister, as it happened, while the little girl was in her strange condition talking in the unknown tongue, which the sallor recognized at once to be correct and elegant Russian. The sallor translated and the spirit controlling the little girl gave the whole

telling where he was some and elestandard and the spirit
standard and the spirit
standard and the spirit
standard and the spirit
standard and standard and the spirit
standard and standa and when air browth is the blittegiri, who knew not a word of Russian, and had never heard a word of it spoken, was accounted an intimate friend of the family. These facts and thousands like them, Mr. Dawbarn thought, serves to show that the horizon which bounds the vision of mankind is growing wider and wider and facts hitherto hidden from his vision are coming into view.—Plain Dealer, Cleveland,

Servants' Beasons.

In an English household where family prayers are held every morning and the housemald is expected to be present the white-capped household trassure came, and gave warning. She was very satisfactory, and the mistress inquired why she felt called upon to deprive them of her ministrations. Did she find the work too hard? No; she was strong and quite able to do all that was required of her, but she had her feelings and she couldn't consistently allow the master to insult her at morning prayers. Insult her? Why, what on earth did she mean? Well, she meant just that. She was a decont girl, if she said so herself, and why should the master say. "Oh, Lord, who hatest nothing but the housemaid?" So there! Astonishment, laughter and explanation. The service set forth for morning prayer says "Oh, Lord, who hatest nothing that Thou hast made"—and Mary had heard with her houset red elbows. This is only one of thousands of carlous reasons servants give for leaving their places. Not long any a lady engaged a maid to wait upon the table. She had not been in the house an hour before she came up with her had on the said that well is lodisms theology. The greatest six was made because Mr. Miner was to print his article in a Sunday paper, and great pressure has been brought to bear to induce him to change his mind. His, however, stands firm, and to-day lurged a committee of brethers away from his door dishippointed.

The gist of Mr. Miner's article is an attempt to show the screen history and the Scriptures, that the period of man's probation does not end with death. The Calvanistic decirine, even in its modern phase, be pronounces awaii. Mr. Miner has never flown any eridence of dissent to orthodory until now, and his conspicuous position in the Caristian world make his new departure more startling.—Ex.

Hismanrek's Vivid Hallmeinantions.

Bismarrek was the many other men whose brain is absonmably active, is sometimes subject to vivid hallestantions on despises nights. One morning he said: "Lest night for the first lime in a long period in the conspicuous despites and anxieties. Then Varida mathematic or thoughts and anxieties. Then Varida mathematic or the many other men whose brain is absonmably appears to my vision, perfectly sidners down to the wind the colors—the green trues, the rays of the sun on the sunday where things was so constitute to the all the colors—the green trues, the rays of the sun on the sunday was an authority appears to my vision, perfectly sidners the period of the sun on the sunday where things was so constitute to the sunday of the sun on the sunday where things was so constitute to the sunday where the down to the sunday where things was so constitute the sunday where the down to the sunday where things was so constituted to the sunday where the sunday where the sunday where the down to the sunday where the sunday wher

Various Phases of Thought.

BY W. T. BROWN.

The following is suggested by a recent article of Mr. Jesse Shepard, and let me say, as does Mr. S., that it is not my intention to enter into any argument of controversy. The friendly tous which I shall endeavor to impart to the remarks will prevent any feeling of hostility, and my experience is that truth is best served by direct statement than by disputation.

any teeting or notatiny, and any experience of all of us that know ledge is a growth. As we look along the line of tile we see that our views are constantly being modified and changed. What was truth for us at one time is not truth at another, and, as we advance up the stops towards the apex of our being, we find that the lower interpretation was necessary only for the stage of unfoldment which we had reached. When at last we reach the goal (for all nature predicates a temporary goal) we shall look back and determine the relationship existing between each and all of the "various phases of thought." The person who thinks that relative truth is stationary is almost sure to become a diplomat or dogmatist; while he who recognies that not one of us is standing on precisely the same step of the ladder will have firmness for his own contention but the broadest and most loving charity for others. If we be charged with inconsistency, let us reply: 'Our object is not to be consistent, but to be right."

"Throughout the Ages one increasing purpose runs.

coment the same step of the ladder will have firminess for his own contention but the broadest and most toring charity for others. If we be charged with inconsistency, let us reply: "Our object is not to be consistent, but to be right."

"Throughout the Ages one increasing purpose runs, And the thoughts of men are widened with the process of the suns."

Let us suppose that they can look down with dignity upon the Andover Professors and regard Mr. Samuel Jones as a clerical comedian. Let us suppose that all of us have a kindly smile, partly of sorrow, partly of pits, for Mr. Talmage, when be tells us that the Hindoo prince and learned nobleman is bound for hell." Let us suppose also that we are not existed that Mr. Darwin and Mr. Tyndall and other lights of science have solved the most important problems of the universe. And let us suppose that there are things in heaven and earth not dream of in the Spenosrian Philosophy. Let us suppose also that we think the differment iranscendedulates, lockeding Kant and Schopechiquer, have been but purelt, speculative, and then atter all these suppositions, we will have arrived at that stage of thought unfoldment, which may be known and recognized as modern Spiritualism. Or rather Spiritism. It shall has been often void of moral digulty. Let us suppose an ideal moralist engaged in administering a beefstack to?s malexalized spirit and then wondering, after, the evanishment, where the beefstack to a dispiperared to! Or let us suppose our motivers, known to us as ladies of redoment, insist upon giving dia messeage through a woman whom we know they cooldn't possibly have chosen for companion during life! Or let us suppose our ancestors delight us with a manifestation of their presence by causing the chair to run around the room, or by making a knot upon a string delying competition. All these feats are possible, no doubt, and all palestaking investigators admit them, though recerving perhaps their causal interpretation. But the question now is, most dearly beloved brethren, sho

utterly unreliable and wicked that people must no longer associate with her the sacred rame of thecoopby.

It would appear that there certainly, must be adepta. Our reason points to such ideals—men beyond the reach of the high-et known transcendentalists; and we must either find them or, in the carch, become adepts currelves. As Dr. Buck of Cheinnati once remarked: "If there are no mahatmas, there ought to be,"

Where now is Hermes Trismagistus? Appolonius of Tyana or the lowly Nazarene? Where are the master minds and operators of the past? Let us push on to find them, or, embodying them, give them an epopertunity to speak again!

The expression of these thoughts is suggested by Mr. Shepard's article. The tendency of advanced Spiritualists would seem to be to become theosophical, and to get into a frame of mind well belanced on the question of individual unfoldment; and responsibility; and with such admirable text books as "The Perfect Way" (Scrimer and Wellord, New York), written by experienced Spiritualists now theosophiest, and with such pollanthropis in heosophiest as Mrs. Cables, Dr. Buck and Mr. Aidrich, we need not fear that the whole army of philosphical Spiritualists will at least be warm friends and allies.

Rochester, New York.

itend of mins, Dalsy L., was visiting at our In the course of our talk one evening, we sclosely drifted into Spiritualism. I said "Do ally think there is anything in Spiritualism? us ever hear or see anything wonderful, anyour could not account for?"

thing you-could not account for?

She besitated a few moments, and then said:

Yes, something very strange did happen to me once in my life, and I have never been able to account for it. It was late one night; all the rest of the family had gone to bed, and I drew my chair nearer the fire to warm my feet thoroughly, As I sat there alone I recalled to mind many incidents of my life, some of which were very painful. My feelings quite overcame me, and the team fairly streamed down my face. After a while I became more caim, and leaned my head back on the chair. I sat this way for several minutes minutes, feeling letter after my erry liten came in my weight.

wooder bow it came there I was supremely they while watching it."

A wen not a sleep, the said, in answer to my inquiry "I have often wished I might see this inquiry beautiful picture again, but I newer have, it was not a sleep, the said, I newer have, it is not not not be a seen place on the wall, but it, never came again."

If all looked at the same place on the wall, but it, never came again.

If it is not relate another incident that happened when this same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were when the same friend was visiting me. We were was one that the thing me. We were was one that the thing me. We were well as the found of missing the lamp out he dressing case close by. I then t

with this flood of bautiful light. "Do you see anything, Daley," I asked.

"No," she said, "I see nothing but the darkness," and nestled closes to me. I lay very still lest this beautiful scene might vanish. I never dreamed of anything so lovely before, Ohi if only this light would burst through the mist and give me just one gimpse of the beauty that was hid behind it; but this was not to ba for it gradually farled from my sight, and not untill "the red rosy morn" was peeping in at the window, did I close my eyes in sizes. Dairy and I have come to the conclusion that these things mean something. They were realities. I know toere are those who are captible of understanding and explaining such things, but where shall I go to find them?

M. M.

Are Stones Alive?

We generally think ofminerals as dead tumps of inactive matter. But they may be said to be alive, creatures of vital pulsations, and separated into individuals as distinct as the pines in a forest or the tigers in a jungle. The dispositions of crystals are as diverse as those of animals. They throb with unseen currents of energy. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric shock discharged through a crystal will decompose it, very rapidly if it is of soit structure, causing the particles to gradually disintegrate in the reverse order from its growth, until the poor thing lies a dead shapeless rulo.

It is true the crystal's life is unlike that of higher creatures. But the difference between regulable and animal life is no greater than that between mineral and vegetable life. Linners, the great Swedish naturalist defined three kingdoms by aging, "Stones grow; plants grow and feel; animals grow and feel and move."—E. D. Walker in Christmas Wide Auste.

Death.

To the Editor of the Religio-Philosophical Journal:

During a sitting I had with Dr. Slade the last time he was in Chicago, the following was written between closed slates held by the Doctor and myself, in full view ab we the table, and in broad daylight:

"I find great relief in the change called death. Aunt Sarah."

I had an aunt by this name, who was but recently deceased, and who had been a great sufferer for several years before her death. Dr. Slade was a perfect stranger to me, and he could not have known who I was.

Fort-Wayne, Ind.

Notes and Extracts on Miscellancons Subjects.

Birds nest and sharks fins were served at a dineer given by the Uniness Minister in Washington.

General Grant's widow visits the tomb in Riverside Park every Sunday. Fhanksgiving Day she placed flowers on the casket.

A blood-red owl. was caught in the woods near Jacksonville, Ill., the other day. It is the only one of the kind ever seen in the State.

Of the 400,000 Hebrews computed to be in the whole United States, at least 125,000 are settled in New York. Among them are many milliousires. Minneapolis claims to have the most rapid typo in the country, averaging 14,425 ems per, night. His name is Mila and he is from Sloux city.

Mr. Besant, in his new story "Catherine Begina,"

Mr. Beant, in his new story "Catherine Regina, sketches the milleonium, and says: "Then no man would be allowed to marry under the age of twenty eight." The sultan of Morocco has been tormented by revolt in his harem, and forty of his majesty's lad have been distributed among the officers of l guard.

have been distributed among the officers of his guard.

The Tiffin (O.) Advertiser has a section of a log from old John Brown's Kansas cabin, where he was for some time fortified during the border war more than thirty years ago.

The queen has sent a special envoy to the vatican to thank the pope for his jubilee congratulations. British catholica are highly pleased. The Duke of Norfork was the measures.

There were recently taken from one of the mounds near the Onlo. Biver two silver crosses and thirty silver above buckles, the latter bearing the French crown and hate of 1730.

Portions of Iowa have been flooded with counterfeit dollars made of cast fron heavily plated with silver. Ordinary acids fall to affect them and they can only be detected by their ring.

A butcher of Woodland, Barry county, Mich., has two dogs—lion mastiff and wolf mastiff—radiued at \$500. It is reported that President Cleveland has ordered a \$300 puppy from the family.

There is a tradition that a big-pot of gold was burtaren.

There is a tradition that a big-pot of gold was bur-ied near Jasper, Tex. years ago to prevent its fall-ing into the bands of the Indians, and a party of fifteen men has then organized at Jasper to search

fifteen men has the for it.

The Boston Globe says a Newport, VL, man found a living frog embedded in a ledge of solid rock ten feet beneath the earth's surface. The frog was rather stiff in the limbs when taken out, but soon revived.

rather stiff in the limbs when taken out, but soon revived.

A New Haven policeman saw a lot of boys bury something in a sand bank. He dug down and found a tin can containing rearly a thousant keys of all kinds. It is thought that the boys thought of burgling a little just for fun.

Archbishop Heiss, of Milwankes, says that of the 8,000,000 Roman Catholico of the United States, \$0,000,000 Roman Catholico of the United States, \$0,000,000 Roman Catholico of the United States, \$0,000,000 are Germans. Of the selven archbishops and sixty bishops only one archbishop, Dr. Heles himself, and eleven bishops are Germans.

When Mrs. Clara Wheeler, of Hinswills, Ga., returned from church one Sunday she saw an eagloricing over the house with one of her chickens in its talons. She hastened 'ndoors, got her chickens in its talons. She hastened 'ndoors, got her husband's rife and brought the bird down at the final shot.

The Charlotte (Mich.) water-works well is 100 feet deep and a cuttous she was pumped out of it the other day. It was two and a quarter inches long, had keen bright eyes but in. fine or scales, and its back was fringed with a row of bony spikes.

It may interest the superstitious to note that both Gladstons and Hismanck were born on Friday. Or noted men of the past who came into the world on that day of the weet lyny be mentioned Luther, Sir Isaac Newton, George Washington and Winfield Scott.

noted men of the past who came into the world on that day of the week may be mentioned Luther. Sir Isaac Newton, George Washington and Winded Scott.

The clitzens of Urich, Mo., are excited over a big coal find near them. Thirty-five feet below the surface is air-foot yell. of the best cannel coal has been siruck, and seven carloads which were put on the market at Kannes City brought 24 cents a bushel.

Milwankee has a bowling club of eighteen fair dameels who practice religiously swent times a week and have become strong and robust from the execute. They are very expert at the game and confidently expect to vanquish any club of gentlemen that may challesing them.

A large marsh near Switz City, Ind., which has

A large marsh near Switz City, Ind., which h

LOVE AND DEATH.

BY C. H. GABLAND.

O Majesty of Death, my band would fain Tear off the vell that bides thy sable face, And know it I shall meet her once again In some bright, ever-happy, heavenly place, Where woe, and dearth, and angules terrible Of bitter, heavy partings do not dwell.

But I have built a hope from my desire:
It seems impossible that all can die;
The soul that sparkled with angelic fire
Cannot in dust among the bemlocks lie:
A love so lovely must immortal be
And co-sternal with sternity.

The first mad whirl of passion now is o'er, A nd I am calm and patient in my pain; Life does not seem so empty as before; O'er death I lean to clasp her form sgain; Oh! question not it this my hope be right, For without this my life is one long night!

Death does not seem so terrible, my love,
Since thou hast gone before me to the tomb;
But I would rail against the hand that wove,
- With prentice skill, but fates upon the loom
Of time; that now has skilen thee away,
And left me here to mount the live long day.

Sometimes I sit me down beside thy grave,
And muse upon the joys of long ago;
Above me as the drooping willows flave,
Stirred by the breze, in soft, voluptuous flow,
It seems they whisper to my heart of you,
And say: "Hope on: we meet if thou art true."

Een as I muse upon the threshold drear
Of the trans-nortal, I behold thy form,
Fancy-begicten, gliding by so near;
It seems that I can feel the life-breath warm so
Fanning my pallid cheek, as if of yore
Did when we kissed as we shall kiss no more.

Ohl thou art mercless, cold, irun Death,
To take the best-loved and the beautiful;
While I am left with every-weary breath,
Laboring beneath a fate so sorrowful
That I would not to see thy pinions spread,
To carry me to 'mong the pulseless dead.

And yet thou dost not come; and I must wait,
Although the life-flame flickers faint and low
Within my breast, that once, was all elate
With youthful Love's dranscendent, fervid glow,
Full willingly I now would give up like.
So full of heartaches and of sterile strife.

Weary of treading ionely o'er the path
That once was trod when she trod by my side;
Weary of sorrow that no limit hath;
Weary of thought that doth fair hopes deride,
I gladly would yield up my panting breath,
And lay me down with the, O pallid Death.

Ahl soon will come the end of all my wee;
Soon will this storm-tossed, life-sick body sleep;
And soon, perhaps, my wayworn soon will go
To meet bers in the vast Eternal Deep,
Iltile courage heart; thou nearest home;
O Death, list to my prayer, and quickly come!

A Little Child's Vision.

In the Sunday Magazine for the year 1874 there is a curious instance of mediumship in a narrative headed, "A Little Child's Vision." The account is supplied by the Rev. Henry Downton, M.A., who was he says, tofor to "little Charles," to whom these copening up of the spiritual sight was given. Surely Mr. Downton must be a true Spiritualist, although probably not an arowed one, or we may feel sure his interesting paper would never have been admitted into the columns of such an orthodox periodical. He writes:—

Ans was Charlie's vision. I have not added a single thought, nor altered, intentionally, a single expression. I should remark that his mother has since told me that the was sure he had never heard the Book of Revelations fend (Charlie could not read well himself), and if this were really so, it makes his vision the more remarkable.

Sylvia Dubles a

Spiria Dublia, a negrees, who resided in a tumbledown but at the base of the Souriand Mountain, near Freimington, N. J., is reported to be over one hundred and twenty-four years old. She is clearable dubling the reminiscences with considerable gusto, but deales ever having nursed George Washington or cooked for Napoleon. She is living with her daughter, Elizabeth, who is eighty years of age. Her specific is good, and she expects to live ten years longer.

Cutarris Cure.

A clergyman, effer years of suffering from that subscore disease, Cutarri, and valuly living every never remedy, at less found a prescription which applies to cord and sweet him from death. Any offerer from this desultained succession to Front J. A. Lawrence, if her by the Bt., New York, will receive the recipe we of charge.

A few days ago Gen. Sheridan and his wife suc-cumbed to the fascinalions of a nickle weighing machine and recorded their respective weights on the dial before the eyes of a small crowd gathered at a militorial station in Washington. Birs. Sheridan, who does not look as though she weighed more than 130 pounds, tipped the recording finger of the machine until it registered 160. Her famous hun-land who wore a beary military overcost, was found to weigh 154 pounds.

The novellet who symposities with mearchy does nothing by haives; he fairly Howell's for the Judge "Four look like the devil." and a hay the other night; and the party addressed felt flattered, though the speaker was Tarrilay in extress. It was Heary First on the party addressed felt flattered, though the speaker was Tarrilay in extress. It was Heary First on the party addressed for the party and the party and the party and the party in extress. It was Heary First on the party and the pa

Hon. C. Edwards Lester.

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:-

New York, August 1, 1886. 1
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and the desire to render a service to the
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hard struggle for life. Hemorrhage
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result of almost every fresh exposure.
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ables, practitioners without avail. At
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doses) at the first recurrence of a cold
or any chest difficulty, and from, which
I invariably found relief. This was
over 25 years ago. With all sorts of
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tever, to this day, had any cold nor
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voyages and travels. Under my own
observation, it has given relief to vast
numbers of persons; while in acute cases
of pulmonary Anlammation, such as
croup and diphtheria in childrey, life
lias been preserved through its effects.
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accordance with your directions, it is

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in any house. I speak carnestly because I feel carnestly. I have known many cases of apparently confirmed bronchitts and cough, with loss of voice, particularly among riengmen and other public speakers, perfectly cured by this medicine. Faithfully yours.

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Supporter most of grant before I commenced taking your medicine. I have had to wear a
suide, and feel as well as I ever did."

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Fatook eleven bottle of your 'Favorite Prescription' and one bottle of your
Favorite Prescription' and your
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WORES.

We May Glasson, of Nunica, Ottoma Co.
Mach., writes: "Your 'Favorite Prescription' has worked wonders in my cast.

Again to provide Prescription' I have regained my bealth wonderfully, to the astonishstending to the duties of my household.

Many times women call on their family physicians, suffering, as they imagine another from liver or kidney disease, another from generous changing on this way they all present slike to themselves and entire them to be such when, in for which be prescribes his pills and point and mining them to be such, when, in womb disorder better, but probably worse by reason of the delay, wrong freatment, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely distressing symptoms, and instituting comfort instease of prolonged misery.

distressing symptoms, and instituting comfort instead of protonged distressing symptoms, and instituting comfort instead of protonged Mrs. E. F. Mennast, of No. 72 Lexington St. FALED.

Mrs. E. F. Mennast, of No. 72 Lexington St. was a dreadful shifterer from uterine troubles. Having crubalisted the skill of three physicians, I was completely discouraged, and so was a dreadful shifterer from uterine troubles. Having crubalisted the skill of three physicians, I was completely discouraged, and so was a few to completely discouraged, and so was feed to be sufficiently from the first table of the complete of the comple

JEALOUS

Of Crastol, Mich., writes: "I was troubled with female weakness, leucorrhee and failing of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an of moner, but received no leating benefit. At last my husband me to try your medicines, which I was loath bond because I was prejudiced against them, and the state of the would get me some of your. The last is the husband that it is would get me some of your. The last is the total to the would get me some of your me to the would get me some of your. The work of the world because I was prejudiced against them, and they would get me some of your. The last the state of the world get me some of your me will be to the world because I would try them against the advice of my physical. He got me six bottles of the Pavorite Prescription, and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years.

THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thomsands of cases of those chronic weaknesses and distreleting allments peculiar to females, at the Invalid as a continuous distreleting allments peculiar to females, at the Invalid As a continuous distreleting and therought peculiar madelet.

Br. Pleared's Faw Grido Prescription is unable in the continuous and the continuous and other distressing, nervous gribptoms common to that condition. If the prescription is the outgrowth, or rought, of this great and valuable experience. Thomsands of cases which had beined their allil, prove it to make a commonly attendant upon figure and other distressing, nervous gribptoms common to that condition. If the prescription is the cutre of the continuous and other distressing, nervous gribptoms common to that condition. If the prescription is the cutre of the continuous and other distressing, nervous gribptoms common to that condition. If the prescription is the cutre of the continuous cases which had beined their allil, prove it to make a condition and from physicians and adapted to woman delicine, carrelity from commonded as a "cur-sail," out a smooth part of the continuous common and the condition of the strength to the whole gratinal to the gratinal to t

(west larg man possumes), irly identical language. In either case, parts should agree. There should not be sir's breadth difference between them, nor there be, if the Bible is the infallible of God.

a hair's breadth difference between them, nor can there be, if the Bible is the infallible 'Word of God.

Now, in Erra we read: "The children of Arah, seven hundred, seventy and five "(Ezra, 2nd chapter, verse 5).

In Nehemiah we read: "The children of Arah, six hundred and fifty and two" (Nehemiah, 7th chapter, verse 10).

Now, iadies and gentlemen of the jury, it is of no more importance to us whether the children of Arah were 775 or 652, than it is whether Jonah was swallowed by the whale 775 times, or whether Jonah swallowed the whale 652 times; but it is of the greatest importance that the statements should be correct, for upon it depends the veracity of what millions regard as the Word of God, through a belief in which they are led to embrace the most absurd dogmas. The agirit that dictated to Ezra and Nehemiah must have known how many children came up from the captivity. Why, then should Ezra overstate it, or Nehemiah understate it? Which are you going to accept? I mean you who say "I receive all that the Bible teaches, and believe every word that it contains." Now, really, do you believe that the captivity were 775, and having swallowed that, do you then believe that they were only 652? If you can do that, you will then be able to believe that a man jumped up, catched his teeth in the back of his collar and swung in mid-air, and then swallowed humself.

But there remains more for you to examine. The numbers in direct lines of the various families count forty-two in Ezra, and in already dropped out; and between the two there are not less than nineteen point blank contradictions. The infailible spirit informs us in Ezra that the children of Pahath-Moab, two thousand eight hundred and twelve. Through the head of Nehemiah the same spirit writes: "The children of Pahath-Moab, two thousand eight hundred and eighteen."

Now, of course, it doesn't matter which it was, but which are your going to accept? And average made up your mind to accept one,

eighteen."

Now, of course, it doesn't matter which it was, but which are you going to accept? And having made up your mind to accept one, what are you going to say of the other? One you going to shut your eyes, and say that the teachings of the one are 'the teachings of the one are 'the teachings of the other?

he other?

Ezra says that the children of Zattu were ine hundred and forty five; Nehemiah says hat the children of Zattu were eight hundred and forty-five; Ezra says that the children of zatd were one thousand two hundred and wenty-two; Nehemiah says that the children fargad were two thousand three hundred and twenty-two.

Azgad were two thousand three hundred in twenty two. Now, ladies and gentlemen of the jury, if u believe that 775 is 653, that 42 is 41, that 12 is 28, that 945 is 845, and that 1222 is 22, you will walk the golden streets the Moses and the rest of the murderers; it if you disbelieve it, you will go down, coting through hell, with Paine, Voltaire, umboldt and scores of other brave and ble men.

secoting through hell, with Paine, Voltaire, Humboldt and scores of other brave and noble men.

Now, by comparing the 2nd chapter of Egra with the 7th chapter of Nehemiah, nineteen discrepancies will be observed. It has been said that the numbers were originally the same in both books, and that the variations are corruptions; but just think of more than twenty corruptions in one chapter. If the rest of the Bible were corrupted at the same rate, we should have more than twenty five thousand such corruptions, producing absolute contradiction in this so-câlled perfectly infallible Word of God. But what possible use could there have been for God to make his word perfect at the beginning, and then allow men to corrupt it in that way? And did this God know that out of forty-two statements made by him to Egra and Nehemiah, nearly one half of them would be faisitied by the corruption of the manuscript? How little care he took of his word! Really, Mr. Preaddent and laddes and gantlemen of the jury, would any of you write a letter to a friend, if you knew beforehand that the man who was to carry it would so after it as to make a large proportion of its statements false, and that you would-have no means of knowing what was true and what was false? But it is still worse in case of the Bible; for I cannot conceive that the infinite Spirit of Wisdom was ever compelled to adopt such a miserable method of transmitting his will. But if he did infallibly have preserved the inspired writing, as they are worthless without infallible preservation.

But any the Bible defender, that is the

But, says they are worthless without infallible preservation.

But, says the Bible defender, that is the Old Testament. Why don't you say something about the New? Well, I will. If you think the New Testament any better, it is because you have not, perhaps, carefully examined it.

In the 7th chapter of Acts, 14th verse, we read. "Then sent Joseph, and called his father Jacob to him, and all his kindred, three score and fitness onls."

And in the with chapter of Genesis, 27th verse, we read: "All the souls of the house of Jacob, which came into Egypt, were three score and ten."

Now I cannot presume that the infallible.

and ten.

v I cannot presume that the infallible
v I cannot presume that the infallible
would have forgotten at different
, and written the number seventy at
ime and seventy-five at another. Probatephan drew his information from one
see manuscripts in which some blunderserible had written seventy-five. But
becomes of the infallibility of the New
ment, if we admit such an explanation
at?

s that?

In the first chapters of Matthew's gospet, re have a list of the ancestors of Joseph, he reputed father of Jesus; and from Abrama to Joseph, with the name of Jesus added, here are forty-one names. At the close of he list in the first chapter of Matthew, 17th case, we read: "So all the generations from braham to David are fourteen generations: the list in the first chapter of matthew, Ith verse, we read: "So all the generations from Abraham to David are footfeen generations; and from David null the carrying away into Babylon, unto Christ are footfeen generations; and from the servying away into Babylon, unto Christ are footfeen generations." That is three times fourteen generations. Three times fourteen generations, ladies and gentlemen. If I can multiply correctly, make forty-two generations; and you see we have only forty-one names. Now, how can you make forty-two generations out of forty-one names? Webster is reported to have said that it takes a wise man to understand the 'arithmetic of heaven; but even a wise man cannot tell how forty-two can be forty one.

But Luke also gives a list of the ancestors of Joseph; and in this list the ancestors from Abraham to Joseph, with the anestors from Abraham to Joseph, with the same of Jesus added, are flity-six in number. Now by comparing this list with the third chapter of Chronicles, we find that three names have been contited. Had they been in Matthew's list, there would have been forty-four names. To believe that the Bible always tells the same time; we must believe in Matthew that three times torries make forty-one, though we make forty-one, though we make forty-one, though we make forty-one, though we make forty-one, though the same time torries make forty-one, though the same time torries make forty-one, though we make forty-one, though the same time to the proper to the proper to the same time to the proper to the proper to the same time to the proper to the proper to the same time to the proper to the proper to the same time to the proper to the proper to the same time to the pro

make this agree with Chronicles, we must believe that 41, 42 and 44 are exactly allke; and that there is not the elightest difference between 41, 42, 44 and 56; in other words, to believe the teachings of orthodoxy, we must renounce our reason and common sense, for a limatic asylum is the only place where Bible infallibility can be consistently taught. And yet we are told that this is the word of God; that without this book there the this Bible traction and cohesion would become incoheractive, and without this book there the Bible that the sense of the contractive and without this book there the Bible that the best government it world has ever known. If this be true, I ask why was not this great Republic presented to the world in the days when kings were crushing the souls out of men, when kings, princes and popes were using their ulmost endeavors to keep the people in subjection?

Nol ladies and gentlemen of the jury, Jesus never inapired the love of liberty and equality. Who was it, then, that gave to this nation its government? Such men as George Washington, Thomas Jefferson. Thomas Paine and Alexander Hamilten. These were the men that gave to this nation its government, and not this falsifying God of the Sible. There are millions of people who never heard of this Bible God; the earth would still inter as any of his mon devout wareholpers. The intelligent, think this Bible God; the earth would still inter is refunded the fowers would still continue to perfume the breeze with their delicate aroma, and the birds would still pour forth their joyous songs as now; the great law of antiraction and cohesion would not become inoperative, nor the son of reason fail to illumine the soul; liberty, no longer kneeling at the foot of a God, would sing her sweetest enogs, and make golden the hearts and homes of millions. When Frederlick Douglas lest his faith in praying to gods, and began running with his legs, he freed himself, for the proper of the word of God; have not offered the proper of the word of God in the new pr

the mind of the Doctor is for the proper investigation of a dignified, scientific subject. I must humbly apologize to the reader for having to reply to such obscene and violent tirades of verboaity which he has covered me with, because I expressed an honest conviction and knowledge of the real cause of the phenomena for which he fights. I am as certain of their fraudulent character from knowledge in my possession as I am of my own existence.

Dr. Wolfe.—From the time that "Nature's Divine Revelations and Voice to Mankind" were first published up to the present, there has been a systematic effort to handicap spirit phenomena with a priesthood.

Wicht.—Let me see what there really is in this objection; it seems to me as the least sensible objection he could have raised, and his originality is a little rusty in presenting such foolish fulminations about a priesthood. A. priesthood is odious to the nostrils of Dr. Wolfe. Has he measured the quality of his objection? Let me see. Spiritualism has a priesthood handicapped with phenomena. As the phenomena are good, the priesthood itself my many to the correct sense or in any sense a priesthood? Priest comes from the Latin presbyter; one who, in the Roman Catholic Church, is authorized to consecrate the best, and to say mass; but one of the lowest orders possessing this power. One who officiates at the altar (Heb. v. 1). Every priest taken from among men is ordained for men in things) pertaining to God, that he may offer both, glitts and sacrifices for sins. Priesthood: the state, office, or character of a priest, Spiritualism, then, never had, and does not possess a priesthood.

Dr. Wolfe speaks as if a priesthood was a self-evident evil, and that "Spiritualism had a priesthood which had robbed him of his phenomena, and closed the gates of heaven against the great aspirations of humanity, if the theology taught by the priesthood of the Roman Church were true, the priesthood would be a useful needs to the season of the many theologically be a great evil, but more approa

sates and space, and manifest to us through our various callings; it unfolds itself in the party and in unfolds itself in the party and in the sate party and stricks in the sate party and stricks in the spate of the ocean; it whispers in the sephyr, and stricks in the party and stricks in the pa

have come to stay. I hope that the spiritual platforms will always permit perfect freedom of speech so far as that is guaranteed by the law of the land; and that speakers may wisely and clearly announce their belief and opinions, is my earnest hope.

I know that great good is being done by these meetings. They foster a healthful Spiritualism and are making an ethical backbone, which will do its own work for generations in the mental and spiritual emancipation of the people. The great development in liberality and Christian thought during the last 39 years, is mainly due to the great work done on the spiritual platform. It would have done more but for the terrible prejudice created in the public mind against Spiritualism by such sham mediums as this one whom Dr. Wolfe lauds to the skies. Foolish panegyrics and the cabinet of the dark circle are the sure traps and holes down which a thoughtless and a silly people will fall. If Spiritualists did not denounce these open impositions it would show an atrophy of the latellect and a paralysis of the moral sense never surphssed in the dark and criminal ages of Christian corruption:

Dr. Wolfe.—If I understand the mission

denounce these open impositions it would show an airophy of the Intellect and, a paralysis of the moral sense never surpassed in the dark and criminal sense of Christian corruption.

Dr. Wolfe.—If I understand the mission of Spiritualism right, by enlightening the public mind, creeds will be pulyerized and men who stand in the way of progressive humanity, crushed.

Wright.—I do not know whether I can get the correct sense out of the clumsy and imperfect sentence written above. I suppose he means that when Spiritualism is understood correctly, it will enlighten the public mind, pulverize creeds, and crush the men who stand in the way of progressive humanity. If that be his meaning, for once I screewith him; but how will it be done? How will Spiritualism come to be correctly understood? Spiritualism js—eas thing to Dr. Wolfe, and perhaps, another thing to me. Spiritualism means more than phenomena; it includes the spiritual presence in matter, and the spiritual presence in spirit. Sprely he cannot mean such agents as Mrs. Fairchild will make Spiritualism correctly understood, pulverize creeds, and crush the men who stand in the way of progressive humanity. Spipitualism kapresents great ideas of reasop and moral nature, imperfectly realized hysocial institutions and ethical regulations of conduct.

What is the ultimate of progressive humanity? Will Dr. Wolfe inform me? Is the destruction of creeds and the crushing of the men in the way of progressive humanity, the foundations and changes in religious systems, creation of states and empires, revelations, theologies and the invention of the arts and solences, all flow from the faculties of man, differently acted upon by circumstances, and that all ideas founded upon supernaturalism. The origin of society, the foundations and changes in religious systems, creation of states and empires, revelations, theologies and the invention of the arts and society is the right place in which has all states and modes of existence are natural and dominated by an eternal sequence of

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No. 18

VOL. XLIII.

of the JOURNAL are espe Send the facts, make plain what you want to "cut it short." All such communications will tion by the Ed ettes or the condition of old ones rers and mediums, interesting incl ts of spirit phenom-na are always in place and wil

- OONTENT PAGE Excepts from T. L. Harrive "Lyri Golden Age," Progress. The Ninth Paradise. The of Thought. The Middle Guard. A Ringing ft. Haber Stewton, D. D. The Dream-Folk at m

- PAGE -Light. Exc He t Evidence of Spirit Por y and Bitter-Sweet. Bound Spirits. A Rich M
- son. The Lord's Prayer Revised, Prayer.
- HTH PAGE -- Unseen Worlds. Was it a Case of O

Excerpts from T. L. Harris's "Lyric of the Golden Age."

DEATH OF SUPERSTITION.

O joyl the mighty Armies of the Spheres In sun-embattled ranks, advance, and charge, And all the ghastly hosts of Frauds and Fear s Turn,cower and fice and strew Death's ocean ma Old Supersition, once a shadow large, Eclipsing earth and darkening out the sun, Trembles, recedes, and on the narrow verge space, light-driven, expire ery and Hate all feed Oblivio

great Future; welco me and all hall! muce and Hadamanthus never more Shall desolate thy coasts with iron hall of terror from the red Pintonian shore. The corned twins adul Hight incestions bore, listwery of mind and body, they depart from Time and Kature. Mines of yellow ore to more shall be the gods of tower and mart-the wild wolf avarice cease to gnaw the hur hear.

CALVINISM REJECTED.

he bears afar through trackless whas lost his way, the village choir ceannas, and by those sweet tones s who hears after through tractess wood has lost his way, the village choir i hosanas, and by those sweet tones of where the congregation bow whip, I was led from night's dim thrall," litt Polick said, "to love and peace rmony. I left the lower earth, or manufactured, a perdition, from the mother's womb; sater part doomed to an endless hell; lose to realize that Mercy lives igns omnipotent wherever God and an earthly footstool for his throne, were suns biaze on the steeper of day, "il-spheres their spiral rings unfold. lerror made my earthly life a fream genet and perdition. Better taught, of Faith and Hope and Joy and Peace oring-kindness, infinite from God, git o every soul, every world wide universe his word hath made."

PROGRESS.

HILL WHEELER WILCOX

- be many windows in your soul, the girry of the universe ify it. Not the narrow pane our creed can catch the radiant from countiess sources. Test nources. Tea ; let the light
- The splendor from unfatheneed seas of space Might bains it with golden wares of love? Sweep up the debts of decaying faiths; Sweep down the cobwshe of worn-out beliefs, And throw your soul wide open to the light of Reason and of Knowledge. Tune your car To all the worldess made of the stars And to the voices of nature, and your heart Shall now to true had goodness, as the plant Turns to the sug. A thousand unessen hands beights.

 And all the forces of the firmament Shall fortify your strength. Be not atraid To thrust saids hall truths and graup the whole.

The Ninth Paradise.

In the nine harvens are eight Paradises:
Where is the ninth one? In the human breast,
Only the blessed dwell in the Paradises;
But Hissedness dwells in the human breast.
Orested creatures are in the Paradises;
The uncreated Maker in the breast.
Raibus, O man want those sight Paradises
Then be without the ninth one in the breast.
Given to then are those eight Paradises
When thou the ninth one hath within the breast.

H. W. THOMAS, D. D.

The subjective and the objective are terms with which all students of philosophy must be very familiar and the facts that they express are in some sense at least a part of the common experience of those even who are strangers to the schools. Those who think at all have in some way hit upon the facts of the self, and the not self. Self-consclousness assures each one of his own personal existence; and he is at the same time conscious through seuse perceptions of a something that is not himself, or of the great world that impluges upon him: as the light that reaches the eyes, and the sounds that fall upon the ear, and the various objects with which he comes in contact.

In the earlier and more active years of life, the natural tendency is to move outward, to learn the things outside of one's self; and necessarily, most persons are compelled to work with material forces; hence it is that reflection, and then introspection, or the turning of the mind upon itself and pondering upon the inner life, come later on in the world of individual experience. And for several centuries now, our world has lived largely in the objective and intensely active in all these outward-reaching directions. And the results reached in the physical sciences, and the larger knowledge and use of the material world are so great that we are now standing amazed and almost confounded at our vast power in controlling natural forces.

It is probable that we are only in the begining of these wonders—that we shall go on in the direction of still greater discoveries and inventions; but while this is so, another fact seems equally evident and that is, that the minds that have achieved so vastly in the outer, must be impressed by that fact, and as a consequence begin to ask, and with a new and deeper meaning, what is that power within, that thus goes forth upon such mighty missions? And, indeed, this return movement is aiready apparent in many directions.

THE RETURN OF THOUGHT.

H. W. THOMAS, D. D.

but the same meaning, and the preachers find that the more spiritualistic they are the more popular they become. Why, then, should members detach themselves from their old church bome, when all that is required of them is to be quiet and enjoy their belief? And often their minister gives them more spiritual food than they would receive at the pronounced spiritual lecture.

Hence it is that the great class who have become Spiritualists in the churches, remain in the fold, holding to the associations of the old home, and while secretly feeling that their position is a false one, and the foundations of the church cause ruinous, throw all their social influence and wealth on its side. In the other, extreme are the seekers after tests—insatiate and insatiable—who hestiate at no impossibility, and only complain because the camel is not larger, they are called on to swallow. These have pressed Spiritualism to the borders of the grossest materialism, and by fraud and credulity have made it a term of reproach. Between these extremes are a valiant few,—a Middle Guard!—who seek to establish their belief on a firm basis of science, and evolve therefrom a true philosophy of life. They accept immortality as a fundamental fact, proven by the communion of the departed, and would eushrine the purest morality and highest discipline of conduct in their lives. They, however, are doomed to see a great majority of those who should stand by them, drawn toward the churches; while to the world they are represented by the other extreme, of blatant phenomena and test hunters and all the disreputable frauds and shams that eagerness calls into being. They are powerless to stay the divergent ides for they act alone, and without organization; yet are they strong and fearless—this unorganized army, and were they to awake to the full consciousness of the temedous responsibilities which rest on them, they could reverse these currents in a mighty flood.

Is communion with spirits, the evidence that the departed exist in a world of light

they could mighty flood Is commun they could reverse these currents in a mighty flood.

Is communion with spirits, the evidence that the departed exist in a world of light and progress, an opinte that so soothes the soul that it falls asleep to all the vital issues that rest thereon, and accepts the silence or indecision of the preacher as full acknowledgment? Are you satisfied, oh! loiterers in the outer vestibule of the churches, with your ambiguous position, believing with all your heart one thing, and appearing to the world as advocating quite another? Say you that it is impossible for you to come out openly and stand with those who would make Spiritualism all the term implies, because of the odium of that extreme, which has dragged it down into the mire of lust, credulity and fraud, and made it synonomous with folly and rascality? I sympathize with you, and have prayed with tears that it were not so, but that does not change your responsibility. Rather is it not augmented thereby?

Does the fact of spirit communion take

within, that thus goes forth upon such mighty missions? And, indeed, this return movement is already apparent in many directions.

Man is begining to study himself, and the nature of his wonderful powers; and the greatest developments of the near future are to be along this line. A being who can do so much,—who is so mighty in his power over material forces, must himself be great. When man could do comparatively nothing and lay helpless beneath the forces of nature, it was possible for theology to teach that such a being was but "a miserable worm of the dust," but now man has so far demonstrated his greatness, that he can no longer consent to be called a "worm," and to be trampled upon or crawled over by his stronger fellow animals, or worms; and to be accounted deserving of only wrath and damnation in the world to come. He is begining to feel and to assert his God-like powers and rights.

Spiritualism, the Mind Cure and Theosophy, are all parts of this return movement of the spirit of man to a contemplation of his own real nature; and to the realization of the fact that he is a spirit, and as such a part of the Infinite Spirit; that reason and justice and love in man are divine, are in their degree like the same great qualities in God. And hence man is beginning to feel and to the realization of the rate and love in man are divine, are in their degree like the same great qualities in God. And hence man is beginning to feat hat his "life is more than meat and his body more than raiment," that his larger life is in the vest and far reaching correspondences with the unseen.

Naturally enough, the beginnings of this return, as in Spiritualism, were largely objective; appeals to the senses—rappings and table movings, and so on; just as most religions have a childhood period of outer forms and demonstrations. But the repurn of thought must be to thought, and of reason to reason, and of spirit to spirit. And hence the subjective world must enlarge until each soul shall realize more fully its own great self-concelous Does the fact of spirit communion take away the sense of trust, of duty, and obligation? Certainly not! and yet from a superficial view of the actions of many who are loudest in their praise of the new philosophy one would be led to think this were the case. When the dogmas of heaven and hell, a parsonal devil, the fail of man, redemption by the blood of Christ, and forgiveness of sins, have disappeared as the vagaries of a frightful dream, the soul is apt to fail from a state of painful tension to one of supine indifference, out of which it is difficult to awake. And yet the new doctrine calls for greater, activity, more reliant powers, and offers more tempting rewards than the old that has passed away.

What is it the new demands? What does

offers more tempting rewathat has passed away.
What to it the new demands? What does
it expect of those who recognize its truth?
This is Christmas tide, when our thoughts
revert to him who taught the divinity of man,
who gave his life in confirmation of the
doctrine, that love should rule the world;
who taught that self-sacrifice was above all
sacrifice, and murmured forgiveness through
that self-sacrifice was above all
sacrifice, and can be confirmated to the longer than the sacrifice was above all
sacrifice. natideal type of divine self-forgetting love, his ideal we see as in a mirror what ild be realized in every human lift; all de and trappings wrought by men cast e, this divine life should be curs, not belie we are to escape torture or gain dise by its possession, but because it is heritage, and brings the realization of only true and perfect happiness.

angels sang hosandas at the birth of divine child, how grandly through the se of the appletes must reasoned the

taught from their pulpits; they who stand by more conservative churches because they are more respectable before the world, did they butturn and support the "Middle Guard" who have borne the heat and burden of the day in holding aloft the banner of the truth, it would prove the strongest organization of the time.

who have borne the heat and outden of the fruth, it would prove the strongest organization of the time.

The communion with spirits may be sweet, but there is infinitely more in life. This is but a means to acquire a knowledge of our duty, a means to right conduct in the mortal years.

We are not like children to chase the butter fly of pleasure to gather the flowers of delight, and do what is most pleasing for the hour; we must tread the rugged path of duty, with bleeding feet, if need be, and when by deeds of unselfish righteousness we have made our selves sweet as vernal bloom, the butterflies will come to us bringing the pleasure we have earned but have not sought. Spiritualism urges active effort to ransom from the thrall of ignorance and the bonds of superstition, and the redemption of mankind from the unthinking bigotry, the hate and brutality of the past. A perfect life, that we may be perfect hereafter, is emblazoned on the Euner of the Middle Guard who represent Spiritualism at its best and truest. The Spiritualist is not an idle dreamer, so well satisfied with the assurance of the presence of the departed that he leaves the world to care for itself. He is his brother's keeper, and Cain only may deny that responsibility. The only life worth living is that devoted to the highest, purest, and noblest acquisitions of the spiritual nature. Successes of this life are successes only as they benefit spiritual growth. If they entice from duty, and ardent endeavor, zeal and devotion to ideal excellence, they are disastrons failures.

Great wealth and the favors of fortune, are means bestowed on the willing spirit for its greatest achievements. In solitude, clad in coares garments, with a crust of bread, it may cultivate and exalt itself, but in practical life, wealth is essential for the proagation of religious or moral systems, and should be held in abeyance to the behests of spiritual commandment. If this is done the spirit on the shores of immortal life will feel that earth-life was not a dream of what shou

A RINGING LETTER

the Pastor of Unity (hurch, Boston

I would like to be a part of your Christmas number; and yet, so hard pushed have I been with work, that I have found it quite impossible to write an article. What can I do, then, but send you an earnest, even if it be a brief letter?

I am glad to be a part of your Christmas number; (eay this, and chiefly because I believe you standfor a fearless and honesteearch for truth, and that against heavy odds. For not only do you find the old faiths, and most of the established respectabilities of the age against you, but you are subjected, both on flank and rear, to a heavy fire from those who ought to be your friends. The cause you advocate has suffered more from its friends (?) than even from its enemies. And you have bravely fought the enemies not only, but the false friends besides. I hope that all who admire honest bravery under difficulties will come to your rescue, and there ought to be enough such in a country like ours to make the difficulties a thing of the past. This I say, not because I believe all that you-believe, but because I do believe that it is out of such efforts as yours that the truth will some day come.

There are at least enough facts involved in

of such efforts as yours that the truin was some day come.

There are at least enough facts involved in the mysteries of what is called Modern Spiritualism, to make it worth the while of honet and earnest men to study and try to understand them. I cannot but hope that the truth of spirit existence, and of possible communication with them. may one day be demonstrated beyond all reasonable doobt. And I want you to be supported because I believe you are helping on a settlement of this great question.

For a great question it most certainly is.

For a great question it most certainly is. It is either the grandest truth or the most lamentable delusion of the modern world. And it would certainly seem to be worth while to find out which.

R. HEBER NEWTON, D. D.,

Expresses His Interest and Declares that Despite the Seybert Commission, the last Word is Far from Having Been Said on Spiritualism.

Spiritualism.

To use Editor of the itsidgo-Philosophical Fournam

I wish that I were well enough to take part in the Christmas number of your paper, with something worthy of it. Let me at least assure you of my sincere sympathy with you is the gallant fight which you are making.

Despite the Sepbert Commission, the last word is far from having been spoken on Spiritualism. As every one knows, who knows anght of it—even though like myself he still remains unconverted—the real force of the movement rests on experiences with which professional mediums have nothing to do. In the same way, I suppose, that he who is blind finds out to his surprise how many blind-folk there are in the world, and he who is lame thinks everybody has a secret kink in one leg, it has seemed to me that everybody, or at least every other body has been having secret experiences of an occuli sort. While these things hold within home circles, it will take several Seybert Commissions to lay Spiritualism—be it what it may. In the interests of science, every one ought to appreciate your brave effort to free this mysterious something from the incubus of mediumistic fraud, so heavily handicapping the movement. And with the bare possibility before them that the ultimate residuum of Spiritualism may be the demonstration of the reality of the life beyond, for which the heart of man cries so piteously all thoughtful people ought to back such an effort as that which you are making; if only to the extent of a subscription. R. Hensen Newton.

New York City, Dec. 12.

THE DREAM-FOLK AT MY PIRE-SIDE.

ELIZABETH LOWE WATSON.

The DREAM-FOLK AT MY PIRE-SIDE.

RLIZABETH LOWE WATSON.

There is nothing like an old fashioned fireplace filled with blaxing logs, for making
one feel sociable, and now that the golden
autumn tide is ebbling (though we have no
sign of a frost as yet at Sunny Brase) the air
is crisp and chill, and we are giad of an excuse to build a fire, while the roses and heliolirope, jessamine and violets c.ntinue to
bloom, unconscious of December's near approach. And as I watch the shadows come
and go to the mellow music of the old-time
come trooping in. I hear scared whispers of
a dread something, in the air; see groups of
eager men and women, and in their midst a
flaxen-haired child, whose tiny hands seem
possessed of some strange power whsteby
the unseen becomes palpable and the slience
speaks! How white and earnest is the
mother's face, until, through tireless search
and questioning, she believes the truth is
found,—the truth so glorious! The dead
live; and none are lost, and all have chance
of happiness!

And this picture, with many lights and
shades and endless variations, was reproduced the wide world over. For tens of
thousands a spiritual spring-tide, with
bursting bud and fragrant blossoms of eternal hope, broke over the hills of time; the
germs of an old, old truth, long hidden in
the chilly mould of a grim theology, like a
rose-vine on the north side of a stone wall,
kissed by some heavenly ray stealing through
the crevice of a creed, began to sitr, push
and ellmb, until it reached the top-most
iter, and there met a full sun-burst of anapplic love that sent it laughing down in livling beauty upon the beaten, blood-stained
paths of human life, that all hight see, believe and be made happy!

But even as many go through this world
of ever shifting scenes of loveliness, blind to
the marvels of sun-rise, cloud-pletures, and
majesty of sea and mountain, so truths quite
as manifest and partaking of nature's infinitude are passed unnoticed or misused.
The night shades may mask a villain and aid
his

The night shades may mask a villain and his murderous act as well as unveil to pure stars! And so it has come to pass it what was to a million hearts a glad surpre-the finding of Heaven so near, is now sociated in our minds with sad and valgibilings. But shall we allow a few, or exmany, cowardly dagger thrusts to make the pulsing heavens hideous? Shall we pmt the phenomenal frauds to foul the hyand shining up-lands of spiritual thous and shining up-lands of spiritual thous If angels can because at the birth of one dirine child, how grandly through the arches of the sphiftse must resound, the voice of the sphifts when all children are born with divine possibilities, and the past thirty-nine years since Spiritualism announced itself to theworld. The rapping have been strong enough to demonstating and its of the spaint when are with the string of the spaint and action? The friends we left in the years of the walls of narrow creeds, and lead the chirch when and the will be string the string of the spoint when are with under the present of the little past thirty-nine years can be seen strong enough to demonstating and action? The friends we left in the years of arkness, with heart-pangs, and specified to theworld. The rapping have been strong enough to demonstate the walls of narrow creeds, and lead the chirch when an distribution of the spiritual the string of the spiritual through the problem are enormons. Fools and rascals on one side, and reactals on one side, and received the whole make the problem are enormons. Fools and rascals on one side, and received the whole the string of a might whole the string of an area of the spiritual through the string of the spiritual through the problem are enormons. Fools and rascals on one side, and received which the section on the other, who second the whole the string of an area of the spiritual through the whole the string of an area of the spiritual through the string of the spiritual through the spiritual through

For the Beligio-Philosophical Journal, Scene at a Child's Puneral.

The Hand of a Spirit Plucks Rose Buds from a Bouquet Lying on the Casket-Lines to Adella.

HON. A. H. DAILEY.

We who have attained to a knowledge of the continuity of life and of the possible sweet jelations attainable between the two realms of existence, can afford to endure much that is thrught and said of us by those who reard us as too credulous or as deluded. Who has not lost a friend, and who would not be comforted by knewing that love dies not, and that our friends can and do commune with with us? Surely none. These holiday seasons are full of pleasing scenes, but I think there are few who do not experience a some real of pleasing scenes, but I think there are few who do not experience a some real of the inner consciousness from the memories of days gone and friends departed.

The JOURNAL recently gave a touching tribute to the memory of a sweet little girl. Adella Tice Quackabose of this city, who left her friends in grief at the call of the angels, Saturday, November 20th, 1887. She had, from infancy, spent her summers with her mother and grandparents, Mr. and Mrs. William R. Tice, at Lake Pleasant. Her bright face and joyous life enlivened the scenes around their cottage, and she had many friends who were grieved at her transition. The following beautiful incident occurred at her funeral:

The body of the little child was reposing in an open white veit casket. Around were exquisite floral displays, and her name "Adelia" was beautifully invrought on several of the pieces. Across the foot of the open casket, was a bouquet of large rosebuds, the gift of a devoted nurse. Several friends, including my wife and myself, were seated facing the casket, and only a few feet away from it. In the midst of the services, a large rose-bud loosened from this bouquet and fell with a thud upon the flost. A moment or two later, another one fell in the same way. Our attention now was riveted upon the phonomenon, for so it evidently was, as the buds were so placed or arranged as not to separate or fall without some intelligent agency. After a little time, a third one rose up as if lifted, and fell over the side

della! Adellai oh, flower of the morning! e and too fair for this bleak world's adorning; pels have parted the leaves that concealed thee-ergreen leaves with which we had concealed thee. from our hearts without asking or warn

Adelia! Adelia! sweet flower of the morning.

dellai Adelia i thr cold form reposes, gloom of the tomb neath chaplets of roses; is house of the dead thr spirit ascended, referred that enchained it thr spirit ascended, et al. (I put in the land of the roses, dellai Adeliai an angel reposes)

cellal access an anger reposes; clear access as a deve at the morning trom the flight, the bright heavens adorning, own from the skies for the cots of its leved or from the skies to the tione of its leved one sturns t the hearts that are mourning, tella descands on the wings of the morning.

The scene witnessed by Mrs. Dailey is con firmed by the testimony of another corres pondent who says that ceveral persons observed the same little hand and saw the roses fall.—ED. JOURNAL.]

For the Religio. Philosophical Journal. Religious Spiritualism.

. SOLON LAUER.

One who is neither prejudiced against the claims of Spiritualists, nor able to accept them in whole as final explanations of the multiform phenomens of the movement, may yet perceige some truth hidden equally from the narrow-sighted skeptic and the over-zeal-cons. believer.

It is evident that the movement known as modern Spiritualism is characterized by a class of phenomena similar to those which have attended various historic movements in religion. The visions of Mohammed; of Swedenborg, of the Hebrew seers and Christian aposties—whatever may have been their source—are evidently illustrations of a peychic law which finds modern expression in the clairvoyance of the hypnotic sensitive and medium. The lowers of healing claimed and often exhibited by modern faith curists, mind cure doctors, magnetic healers and others, are evidently of the same nature as the powers manifested by the Hobrew prophets, the early Christians, and others of anclent times of whom marvellous but doubtless often authentic tales are cold. The power of speaking it tongues has been claimed and, according to what would seem excellent testimony, manifested by many besides the early Christians. The phenomens of Spiritualism, in a word, are modern instances of physhic taws which have found expression in overy age of the history of mankind. But there is this vital difference; that whereas in former times these phenomena were always psychic laws which have found expression in overy age of the history of mankind. But there is this vital difference; that whereas in former times these phenomena were always identified with some form of religion, and were looked upon generally as manifestations of Schovah, fod, or other delites, in these times they are attributed to the power of disembodied human spirits. Thus these phenomena have lost their distinctively religious character, and Spiritualism as a movement has been a loss or a gain is the quastion. The phenomena will not, of course, be amin looked upon as direct actions of Delity. But many they not be currounded with there iligious stanosphere, and the tremendons impalse of religious enthusiasm be gained for their study and entitivation?

The phenomena of nature were once looked upon as direct manifestations of Delity or delite. Gradually this belief disappeared, and Delity was loss sight of in law. But again we are coming to see God in nature, and the phenomena of the physical universe area again being clothed in the garb of religion. May not the phenomena of Spiritualism.

be in a similar way restored to their former religious significance? May they not, as manifestations of spiritual laws, as revelations of a world of spirit to which human spirits are related by the that are eternal, be freighted with the same religious significance as when they were considered to be direct actions of Delty? Is not the same God back of them as of old? Are not human spirits—now believed to be the authors of these phenomena, parts of the Infinite Spirit, who was formerly believed to be their author? Do we not in a real sense exist in God, our life part of His infinite life, our powers manifestations of His boundless power? If God is back of the flower, as the life from which lite ille is derived, is He not much more back of our lives, the Spirit in which our spirits have their being? And if the beauty and perfume of the flower are in any sense revelations of the life of God, are not human thought, affection, and all the mysterious movements of the human soul more truly, manifestations and revelations of that Infinite Soul that is over all?

The writer is not a ttempting either to convince skeptics that the phenomena of modern Spiritualism are produced by disembodied human spirits, or to convince Spiritualist statisfies to that source, but simply aims to show that whatever their source, whether Infinite Spirit or finite spirits, they are and ought to be of profound religious significance. If Spiritualists who hold these remarkable phenomena as revelations of that world which is the eternal destiny of the soul, can surround them with the atmosphere of reverence and religious movements of the world. What a church might Spiritualists build if they would? With inspiration and vision, with powers of healing and prophecy, with all the spiritual gifts of primitive Christianity restored, and with none of the medieval accretions which damage Christianity in these days of acientific thought, it might sweep the world with the rapidity of the wind, and bless mankind with a beautiful faith and the knowledge of

THE ASTRAL LIGHT.

WM. Q. JUDGE, F. T. S.

WM. Q. JUDGE, F. T. S.

In the records of forty years of American Spiritualism the Astrai Light is not unknown; it has been referred to by many mediums while under what is called "control," and spirits in speaking of it have at times detailed some of its properties. Its place in nature and the part it plays at scances, mind reading and tests, demand for it more attention than it has hitherto received from those who believe in the Summer-land.

The real witnesses produced for the majority of spiritistic phenomena are these spirits, and their word must be taken by their followers wherever possible; especially must this be so whenever the spirits agree with a large body of evidence found in ancient and medieval writings.

Some years ago Mrs. M. J. Hollis-Billing gave the editor of the Journat. several sittings with the spirit Jim Nolan, who delivered replies to queries prepared, and which were published. Mrs. Billing has never been accused of fraud, and by turning to the flies of the JOURNAL the report can be found. This spirit's utterances are entitled to weight. He'said, in substance, that there is a plastic medium existing in-nature called the Astral Light, in/which are pictures of persons, dead and living, and of all their thoughts, actions and circumstances; and that in producing what is called a materialization of a deceased one, a magnetic mirror was constructed by the control, on to which was reflected out of the Astral Light, the face or form desired to be seen, and that as each change was made a new picture was drawn from the Astral Light.

change was made a new picture was drawn from the Astral Light.

Although as a body—whether in published works or in private discussion—Spiritualists have ignored the Astral Light, it has long been recognized by Theosophists of both the present Theosophical society and those of two hundred years ago, while the Hindus have, for ages, known of it and called it the Akasa.

two hundred years ago, while the Hindus have, for ages, known of it and called it the Akasa.

What then, is this Astral Light? It is what is called by Eliphas Levi, the "plastic medium" that interpenetrates each thing and every point of space; a medium, plane, place, state or condition of the other, wherein is recorded an image of every object that comes before it, an 4cho of every word ever spoken, an unbrokag chain of continuous pletures of all that happenis-here below.

As well also are to be found-in it the shades or lemures of the departed—not their spirits but their reliquim, existing there until they shall pass away in natural course, and there, floating, darting, wavering, swimming to and fro, like fishes in the sea, are the other class of spirits, called "elementals" by the old Cabalists, nature spirits by others. Gnomes, Sylphs and Salamanders.

In this Astral medium is a vast babel of sounds—the undying reverberations of uttered speech, the utterers of which have long ago passed away; noble sentiments clothed in familiess rhetoric; horrible discords produced by the senseless and vicious islk of all times and persons; sweet music, the din of war, and the solemn chant from out cathedral aisles. Every door man ever smalled, and every sound, divine or diabolical, are there. It is a burial ground for nummines, as it were. The fluidic envelope has itself, diesipated into the various elements. Just as the long ago dead tribolite impacted in the earliest fossiliferous strats, leaves behind it when removed, a clear impression of itself, eo that which lodges in the Astral Light stamps—there an imperishable image.

Finding, then, this Jim Nolan agreeing with ancient records on that subject, Spiritualists are bound to investigate along the

a clear impression of itself, so that which lodges in the Astral Light stamps there an imperishable image.

In the Astral Light stamps there an imperishable image.

Finding, then, this Jim Noian agreeing with ancient records on that subject, Spiritualists are bound to investigate along the line indicated, or else be guilty of ignoring an important element in the problem before them.

An inteligent reply from a thing or influence, unseen, and unknown, except by what it manifests, is not, per se, proof of yan intelligent, conscious entity behird it, or often the surrected to easy—shift and repeat like a parrot a sories of highly intelligent and repeat like a parrot a sories of highly intelligent tentence. Out of the Astral Light can be brought—reson or a scone, or the discourses of Findon.

The simpler the communication the sweeting many of the phenomena, bundle of the proposed of an important of the possible that communication the second with the children of men. The story of the line indicated, or else be guilty of ignoring an important element in the problem before the line indicated, or else be guilty of ignoring an important element in the problem before the line indicated, or else be guilty of ignoring an important element in the problem before the line indicated, or else be guilty of ignoring an important element in the problem before the line indicated, or else be guilty of sufficient and interesting the guilty of guilty—guilty of sufficient and interesting the guilty—guilty and interesting the guilty—guilty of sufficient and interesting the guilty—guilty of sufficient and interesting the guilty—guilty and into its well to assert a deal of guilty—guilty of sufficient and interesting the guilty—guilty of sufficient and interesting the guilty of sufficient and interesting the guilty of sufficient and the proposed of guilty is a deceased person. As unincited in the guilty of guilty is a deceased person. As unincited in the guilty of guilty is a deceased person. As unincited in the guilty of guilty is a decea

JOTTINGS PROM NEBRASKA.

Letter from Mrs. Ella M. Dole.

It is now eight weeks since I left home to seek the rest I felt I sadly needed, after nearly two years constant work. I assure you I have appreciated to the fullest extent the good time made for me by relatives and friends. I arranged to have sent to me, what I felt I could not do without, viz., your paper and the sermons by Dr. Thomas.

I find here, and also at Atchison, Kansas, a large field for a test medium like Mrs. Foye or Mrs. Lord. My mediumship is not adapted to the need of a community where something that is startling can alone attract attention. As I realize this to be the case, I am making no effort, except in a private, social way, to be of benefit.

If I had not through the experience of years learned the lesson not to permit my spirit to be disturbed over any false impression of myself capable of correction, I should feel annoyed over the thought (indging from letters) that seems to exist in the minds of many, both in and out of Chicago, that I have given up my mediumship, through becoming a Christian Scientist. Have you ever found a person willing to exchange gold for silver? Mediumship is the grandest gift ever given to man. What can equal its power to prove another and higher existence beyond this vale of tears; to bind the broken hearts crushed by the loss of a loved one, often many, so that they have strength to move cheerfully on their pathway that, but for the knowledge of meeling' again their dear ones, would be desolate and lonely.

Christian Science, while it teaches the individual to rise above physical ills, fails to comfort sad hearts, at least so I judge from the fact that so many of my sitters were Scientists. This fact incited me to study the Science, to see the cause, if possible, of the lack of power in it. The light soon came to me when my teacher of the Eddy school, announced that, at a meeting held that day by Scientists, they had decided that Spiritualism was materialism!

The bomb thrown in my case falled to expine the science of the science, has it not taught charity in it Beatrice, Neb.;

SPIRITUAL PELICITY.

B. R. ANDERSON.

At first thought, it is impossible to comprehend the beauties of the new religiou, Spiritualism! Kaleidoscope like, it is ever presenting new beauties. A few years ago, all over the earth days of religious observance carried something extremely unpleasant with them. The preacher in this country, and in England, taiked of but little else than a terrible hell, or a heaven that differed from hell only in the manner of punishment. Now all of, this is changed; every pulpit echoes, to some extent at least, the glory of Spiritualism. Hell has vanished, and heaven has been repaired.

Spiritualism. Hell has wanished, and heaven has been repaired.

But the greatest change is that experienced by the intelligent masses at large. Death, in the light of modern 'Spiritualism, simply opens the door to a change fraught with new power and advantages never thought of until our souls were flooded with this new light.

The world is growing better because of the gradual downfall of the thought, that to be bathed in blies eternal, man has simply to 'believe and be battled,' and in its place is growing the creed of love, justice, charity and forbearance.

It may not be hopportune to mention in

growing the creed of 1010, and forbearance.

It may not be inopportune to mention in this connection our apiness to seek for the zenith of wonders as proof of spiris communion, thus neglecting many of the phenomens, humble in their nature, but which seem to whisper hope and consolution to the

"There," said she, "they are coming now."
At that instant the table which had not moved before, sainted us. I turned to the medium, who sat a few feet away from the table and saked. "Who is tipping it?" She answered promptly, "Mirs. A's grandmother." I then instantly asked the communicant "Who are you?"
Grandmother, was at once indicated. A word or two more and the medium who had not even looked at the stand said, "Goodnight." As she said goodnight, as if by preconcerted signal, the table dropped into our laps, our customary goodnight signal. No coaxing after that could produce the slightest effect on the stand, and the medium was freedfrom influence.

A lady held her first scance with us. We almost positively knew from the family bigotry that she knew nothing at all about

A lady held her first scance with us. We almost positively knew from the family bigotry that she knew nothing at all about Spiritualism. She became entranced, immediately. After this entrancement, she said she had met and shaken bands with many of her deceased relatives. She gave us directions for the formation of circles, talking like an old experienced Spiritualist. She said, "They told me so."

On such occasions we were permitted to sit and converse with friends from the other side to our hearts' glory.

One scance would so strengthen the writer that the trials of the business week seemed ulterly absorbed by the joys of the happy

that the trials of the business week seemed utterly absorbed by the joys of the happy concordia, Kan.

OF MATTERS PSYCHICAL.

ANTOINETTE VAN HOESEN WAKEMAN.

That the beautiful palace of truth may be entered by a multitude of ways, as various as they are numerous, is fact which it is good to recognize, for thereby is grained that reasonable tolerance which is the only mental attitude consistent—with (continued advancement.

At the recent meeting of the National Prison Association at Toronto especial attention was given to the different methods of identifying prisoners. In discussing the "Anthropometic" method, which consists of the notation of certain bong dimensions which remain unchangeable in the same individual, data from French statistics were brought forward, which demonstrated that out of 100,000 subjects there were barely ten who showed approximate figures, so infinitely differentiated is the human species. This not confined to the physical, but extends through the mental and spiritual. Hence for what fact should we be more thankful than that truth may be gained by ways innumerable and that each individual may pursue the way which according to the laws of his being is alone possible to him. While this is so, and even he who is hobby mounted may enter an outer court of truths citadel, although truly he may not hope while so mounted to reach the humer senctuary where burns the sacred flame of fine logic, there are certain general laws which to violate is to ultimately become unable to distinguish truth from faisehood. In psychic investigation, there is one of these laws which I believe, both from experience and observation, to be all important, and that is the law of practical every day activity, in conformity with the commonest of plain common sense. And a pivotal truth which must be accepted in order to equiform to this law of first importance, is that what we are seeking, in portance, is that what we are seeking, in such investigation, is the viewes actualing and the transcending continuance of the sequence of the self-with a surface

persistent enert, or illumination, conformed consciously or otherwise to universal laws; the same laws which must be sought by faith and made and kept our own by works. And as the connecting flashes which have revealed the mighty consistency of all that is, have come to me, like the grand tender man. Hans Christian Anderson, I bow in the presence of any worshiper, simply because he worships, and a strong and joyous pean arises in my soul to the God, En Soph, the Boundless, for the gift of conscious being.

For the Religio Philosophical The Lesson of Ignorance.

, CHAS. DAWBARN.

CHAS. DAWBARN.

Only a few months since I made the acquaintance of a minister in whose family Spiritualism had broken out. Viewing the phenomena with the fond anxiety of a father who knows all about mumps, measles and, whooping cough, a doctor had been called in. With professional sagacity he proceeded to take a general view of his patient as a whole; and discovered that she was a young girl, of about twelve years of age, rather sleepy looking, and very shy before strangers. The father accused his child of shaking violently, and uttering harsh sounds that nobody could understand, while all the time she was apparently asleep or unconscious.

The wise physician felt, her coules looked.

scious.

The wise physician felt, her pulse, looked

The wise physician felt. her pulse, looked at her tongue, listened to her heari, and carefully noted her temperature. It might be hysteris; malaria was not impossible. Evidently the first thing to do was to administer a dose of castor oil, and then watch for further development.

At this point the mother interfered. For several months she had beer quietly dabbiling in the shallows of modern Spiritualism, and had made up her mind that her young daughter was a medium, and that somespirit was attempting her development. The minister did not know that his fond wife had actually attended circles, and even hold them with her children in her own home, till the family was rapidly becoming an open gateway to the Spirit-world.

There were eleven children in all. Minister's wives are usually a success as incubators. The mother told me that the four youngest—sweet little dots from four to eight years of age—held private circles of their own. Two of them were clairvoyant, and described the spirit children who focked to this juvenile reception. So the father and the doctor were likely to get the worst of it under such conditions as these.

A few days before I made the minister's acquaintance, a Ruseian salior had told the family that the unconceious girl was talking excellent Russian. By using that salior as interpreter, the spirit told free where the spirit was talking excellent Russian. By using that salior as interpreter, the spirit told the tale of his life and death in a town not far from Moscow. This discovery was of great theological interest to the preacher, for he bensidered his child miraculously blessed with the gift of tongues, as in the days of the aposition of the family that the unconcious girl was talking excellent Russian. By using that salior as interpreter, the spirit of the family that the preacher declared his duplet properties. But said to say, it was not long before he discovered that the spirit opinion, and the fire of a cross examination, but grew confused. And contradicted himself as the said of the

Woman's Conference.

LY DIAR, CHASE, LEADER 2189 UBER PLACE, PHILADELPHIA, PENN.

Human Love.

Human Love.

Though the veil be drawn between me And my idols, still I say Peace, my soul for I have seen the Herald of the coming day; For the warmest streak of sunshine Out of all my cloudy past, Giving forth its beams in one fine Stream of glory unsurpassed, Wraps me 'round with tender radiance, Bathes me in a flood of light; Lighting up the whole dim distance "Walked by fath and not by sight." Brightest thing in all fair nature, Heaven above, or earth beneath; Penetrating to the future Even through the value of death; And should any sak, whence came it? I would answer, from above; And if God would let me name it.

Woman.

Give us that grand word "Woman" onbe again, And iet's have done with "lady."
Foll of hne force—strong, beautiful and firm, Fit for the noblest use of tongue or pen—And one's a word for lackeys.
The mother, wife shd elsier; one the dame Whose costly robe, mayban, gave her the name, One word upon its own strength leans and rests; The other minces, tipoword be The "perfect woman" must grow brave of heart And broad of soul, to play her troubled part Well in life's drama. While sach day we see The "perfect lady" skilled in what to do, And what to say, grace in each tone and act (Tis taught in schools but needs some native tact) Ket narrow in her mind as in her shoe.
Give the first place, then, to the nobles where

Give the first place, then, to the nobler phrase, And leave the lesser word for lesser praise. —Ella Wheeler Wilcox.

A Notable Woman.

DEAR SISTERS: In a late letter the promise was made to tell you of a notable woman whom the writer met in the New York City Criminal Court, and who attracted the attention of your correspondent—although at that time entirely unknown to her—by her commanding presence, bright dark eyes, and her Diana-like physical bealth and beauty.

But even the superb physique of Linds Gilbert was not proof against the malarial and blood-poisoning atmosphere of the city prisons, and to-day she is confined to her home and her room, from too frequent visits to these death-trape; but the narrative was to be of a circumstance that happened almost two years ago. While waiting for the hour to arrive for the case before reported, to be tried, the Judge was passing sentence upon some poor fellows who had been found guilty of some crime, and among them, a beardiess youth was brough tefore him, who had been convicted for carrying burglars' tools—though not of using, or attempting to use, them—for which offense he was about to receive five years imprisonment, when Miss Gilbert quickly summoning the cierk to her edde, requested him to ask the Judge if she might be permitted to speak to him for a moment. He signified assent, and in a few hurrled works she asked him to suspend judgment in the case, and she would set the lad to work and be responsible for his good conduct in the future. The Judge very graciously replied that as this was a second offense, he felt called upon to punish him, but would make the sentence as light as he consistently could—six months, instead of five longwary years.

The boy's young sister was present, a refined and genitle looking girl the probable.

weary years.

The boy's young sister was present, a redned and gentle looking girl (he probably had no mother), and what deep gratitude must have welled up from those two young hearts to the noble woman who could so mitigate the cruel_wengance of the law. Yet this case was but one of hundreds, perhaps thousands, in which Linda Gilbert has so helped the poor unfortunates; for she has made it the work of her life to elevate and help the criminal classes. She has presented twenty-two libraries to the prisons of different States, ranging from 1,500 to 2,000 volumes; has furnished employment for 6,000 ex convicts, providing five dollars' wosth of of these.

She helds that the poor convict, after hav-

get convicts, providing nve dollars weeth of pediars goods so each of nearly five mundred of these.

She holds that the poor convict, after having served out his, or her, term of imprisonment, coming from the prison house without means or credit, so feen almost drivan to commit crime, by the difficulties they encounter in the struggle to provide for their necessities; for who cares to trust a person who has once been guilty of theft or embezzlement?

Often at the midnight hour does some poor creature apply to Miss Gilbert for food and shelter, and they never sak in vain.

The Tax and Trade Record, N. York published by Miss Gilbert, containstrainable information upon many topics connected with her prison work—to which all other is only auxiliary—and if space permitted, it would be interesting to report, verbatim, her letter to the Mayor of Brooklya, asking permission to form a company to build observatories on the towers of the Great Bridge, the plan and cost of which she has calculated; the surplus resenue from which would enable her to purchase and maintain a temporary home for ex-convicts. A farm, hennery, light manufactories, laundry, etc., she thinks might be made almost or quite, self-sustaining. For this purpose she needs three hundred or four Hondred acres near New York, Who will give some of "God's Acres" to His poor?

One year ago last May, Mrs. Laura C. Hall, lives of the Model Commonwealth—the gan of the Puget Sound Co-operative Col-ly—began her editorial career with but an expection of the collisies for ne subscribers; no facilities no and little or no money. In a little in a year she had bought out The the People—a small paper published, W.T. together with its press and p. and removing the field of her la-ort Angeles, started the first news-trissued in Challam county, with a ion list of two thousand.

ever issued in Claims county, pton list of two thousand, paper is devoted to labor reform—advenue specially the emancipation of wond in sympathy with temperance ligious toleration. It is fast becoming, searves to be, one of the leading papers shington Territory.

The St. Louis Christian Advocate (Metholist) says something encouraging: "The forld is perhaps wiser and better to day man at any previous period since the time to Nosh's flood—has more wise, good, and rest men, more learning, more piety, more oneistency, and more people who really try do justly, love mercy, and walk humbly ith dod' then ever before. So let all take strage, and do what they can to maintain sericht."

For the Religio-Philosophical Journa Experience in Spiritual Phenomena.

J. F. SNIPES.

My experience in spiritual phenomena for many, years has been personal, secondary, and various. I have met with many instances of bare-faced simulation, but have encountered undoubtable proofs of spirit company, and my Doubting Castle, long defended against assault, was finally overthrown by the persistent force of stupendous facts, until now the concrete foundation of my faith is laid in eternal consistence and positive knowledge.

Investigators must allow for contrasts of opinion and character; must expect cloud as well as sunshine, darkness and light, the accusing and the charitable, the false and the true, in all spiritual religious and material science, but patient research will at last convince them that change, not destruction, progress, not retrogression, is a universal law of matter and life. The things that once created unreasoning prejudice, born of inexperience, are now studied, understood and appresiated, and Hope, with a big H., for future continuation and reformation is substituted for another big H., and Modern Spiritualism, by its phenomens and teachings, has contributed immensely to the abolition of acident superstition and rear, and kindled a fadeless fire of gratitude and comfort in the sorrowing heart.

The following is but a very small tragment of the evidence, as faithfully recorded by me for the last thirteen years, and never published, not including numerous tests by independent spirit writing, that has led me to acknowledge the iruth as it is in Spiritualism. Of course the possible resuscitation of any such personal statements, made verbally or in print, except under very unusual conditions, and with satisfactory additions, would be no further test, and fresh opportunities must furnish fresh results.

Recently I received from Virginia a bit of clay, for psychometrization. One evening, while conversing with Mrs. Judge Goodwin, of 143 E. 15th st., a perfect stranger to my people, and without any such personal statements, made verbally or in print, except under very unusual conditions, an

psyour side, and I am all right now!" and at once proceeded with her household work.

Another instance of spirit presence was afforded me last summer, while visiting my mother, nearly 75 years of age, in Staunton. Va. One day we went to the grave of my father in the suburbs. No one sies was present in the cemetery at the time, when we reached the grave, she said: "The children are on that side of him, and hobody on this side; I want you to see that I am burled there, and it won't be long," weeping. I replied. "What more natural than that he should be with his wife and boy at this moment? I will cut off a bit of this beautiful codar at the foot, and submit it to some good medium in New York, and if, he hears and sees what we say and do, I hope he will come and remind me, as a test for you." Having this opportunity thus provided, I jealously guarded the secret, and on my arrival in New York I enclosed the bit of cedar in an enver lope, then in another paper, and the two in another envelope, and handed the package canually to a tried medium, who remarked: "I am impressed to say this came from your father's grave." I then took it to another non-professional medium, Mrs. Dr. Brittingham, 906 Sixth Avenue, who held it a few moments, and then smillingly said: "see your father (describing him correctly), and he says he is glad you went with your mother, and he heard her say there was room there for her, but tell her I am not there. This came from his grave. He gives you this as a test."

PUBLISHER'S NOTICE.

conta-abscribers in arrears are reminded that the year-rawing to a close, and that the publisher has ted them in good faith. He now asks them to sel their indebtedness and remit for a year in

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No happiness in life is equal to unbappiness at home. All other personal miseries can be better borne than the terrible misfortune of domestic disunion, and none so completely demoralizes the nature. The anculab of disease itself is modified, ameliofortune of domestic disunion, and none so completely demoralizes the nature. The anguish of disease itself is modified, ameliorated, even rendered blessed, by the tender touch, the dear presence of the sympathetic beloved; and loss of fortune is not loss of happiness where family love is left. But the want of that love is not to be supplied by anything else on earth. Health, fortune, success, nothing has its full savor when the home is unhappy; and the greatest triumphs out of doors are of no avail to cheer the sinking heart when the misery within has to be encountered.

Bear with each other's faults. Love one another. Pity each other. Bear each other's burdens. We are all moving on a great march, a vaster assembly than ever moved through the wilderness of old, and we stand related to Him, and He to us, and we to each other. We shall therefore look back with unspeakable sorrow at the jars and discord; and for every sweet kindness, for loving helpfulness, for every patience, and for self-denial or self-sacrifice we shall lift up thanks to Almighty God.—Crown of Glory.

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CHICAGO, ILL., Saturday, December 24, 1887.

Greeting.

To the thousands of old readers who have read the paper weekly for years, who have by their subscriptions and contributo its columns added both to its value and stability, we give the warm, right hand of fellowship and a word of cordial, grateful greeting. You have our heart-felt thanks for your confidence in the integrity of our motives and accuracy of our statements where ions of fact have been involved. cheering expressions of sympathy with us in our arduous task have been an ever-refreshing and continually supporting force. In expressing our gratitude and extending In expressing our gratifude and extending this holiday greeting, let us impress upon you with all the tremendous emphasis which the exigencies of the cause demand. imminent importance of continue moral and financial support. Our task is greater than it is possible for one to ade-quately comprehend who has not sat in our office and observed the multifarious duties and great responsibilities ever overshadow-ing us. The field is ripe for the harvest but the laborers are few. We have ever aimed to present the phenomena of Spiritualism in a way to command the respect of rational inquires and to substantiate the claim of a continuity of life beyond all reasonable ob-jection. We have striven to make prominent the philosophical, ethical and religious phases of Spiritualism, utilizing the phe-nomena as, a scientific basis for a trae and noble philosophy of life. We have nomena as, a scientific basis for a true and nobis philosophy of life. We have promptly exposed error, delesion and wickedness hiding under the white cloak of Spiritualism, and for so deing have earned, and received without stint, the opposition and vindictive hatred of a con-siderable body of traffichers in commercial Spiritualism, their dupes and defenders.

We are to day more determined than ever to continue and to complete the work of placing Spiritualism before the world on a strictly scientific basis, and to make more We see our way clearer for this work than ever before. We shall in the future strike more crushing blows at fraud and folly than more crushing blows at fraud and folly than we have in the past, if that is possible. We shall also be better able to do constructive work, as, gradually, the great problem is relieved of the incubi which in the very nature of things must of necessity attach while in the formative period. In this stupendous undertaking we can do but little without your ever active assistance. Remember that in co-operating with us you are only foling a solemn dairy you owe to the cause which has brought to you spiritual light and great happiness! Remember that there is danger in the power they are light and great happiness! Remember that there is danger in the power they are light and great happiness! Remember that there is danger in the power they are light and great happiness! Remember that there is danger in the power they are light and great happiness in your own souls. You have your figure happiness in your own have your figure happiness in your own have and and the interest of the people we must ultimately look for those changes useded to guard against for those changes useded to guard against

choose! You cannot reach supernal spheres on flowery beds of ease, nor lie thereon when ou reach your spirit home. This you know already and we only now remind you of it that you may join us in redoubled efforts for the redemption of the world, to the end that

universal happiness may the sooner prevail.

To thousands who do not regularly read the Journal, or who may now see it for the first time we give greeting, and cordially invite you to a study of the central claims of Spiritualism. The Journal aims to be fair and just and fearless. It is in no narrow sense a sectarian paper. Its scope embraces all matters which touch the springs of human life and happiness. It is especially devoted to the demonstration of the continuity of life beyond the grave and all that this implies to both stages of existence It seeks to right the wrongs of the pressed, to do justice to all and to aid in every reform calculated to make men happier, re noble and better fitted for life here and hereafter. The JOURNAL opens its column to the orderly discussion of all topics within its scope; it publishes much that is not in second with the views of its editor, for he believes that "the agitation of thought is the beginning of wisdom." He holds that error is the sooner made harmless by expo it to the scorching rays of reason and public criticism; and that truth grips with a firmer grasp the more it is heated by the white fire of scrutiny.

If you are interested in the great psychical field in which lies the solution of life's greatest problems, as you certainly must be you are invited to become regular readers the Journal, and to lend it your valuable aid in guiding the world to higher grounds by paths that lead from the innermost being of the most ignorant and depraved soul on earth to the heights of ineffable glory and happiness beyond the vall!

Capital and Labor -- Misconceptions.

A current popular error among, at least, the more ignorant of those who work for wages, is the idea that capital as such is the ny of labor, and that whatever restricts the power of capitalists must neces helpful to workingmen in overcoming the evils which oppress them. Hence the flerce tirades against capital so often heard at labor meetings, and the unreasoning abuse, or silent sullen dislike of the "capitalistic class" by those under the influence of this foolish misconception.

If-these men could understand that cap ital in the broadest sense, is but another name for the collected and stored-up work of hand and brain, of the living and the dead converted into useful property and posses sions, such as productive lands, houses, goods, money, knowledge, etc., they would progress of civilization consists mainly to the accumulation of capital, or ose products of physical and intellec tual work and which, increased and bequeathed onward from generation to generation, distinguish civilized from savage life, and are absolutely essential to progress in the future as they have been in the past. In the wild cry. "Down with capital," no reason and no sense. The more capital free itself from the rude bonds of the mateial world, to understand and utilize to its highest advantage the physical forces of nature, thereby increasing its happines moving on to the fulfillment of its true des-

Yet there is a real evil which, in fact, is he cause of the wide and increasing dis isfaction that among the ignorant and unisfaction that among the ignorance and undiscriminating fluds expression in unqualified denonciation of capital, and a feeling of till will toward those who own it. This evil is the unequitable distribution of capital. If all had capital, no complaint would be heard; on the contrary every one would be ready to testify as to the advantages derived from it. Disadvantages there would be, of co from such a general distribution of the stored-up work of the race, but to these we need not here advert, since the condition supposed, if indeed, ever possible, belongs to the remote future and involve enormous changes in our industrial and social life. The point we wish to emphasize is this: that the object of the working man's opposition should not be capital itself, but whatever injustice there is, and there is much, in its unequal distribution by which the interests of the many are subordinated to the interests of in-

dividuals comparatively few in number.

It is a great mistake for those who, work with their hands to claim that they are the aborers par excellence and to sepa interest from general social questions. All who contribute to the varied needs of men; all, except those who in idieness live upon the work of others; all who work whether common interest in the cause of labor. If the work is differently paid for the fact should be considered in connection with the quality of the work and the difficulty, danger

the unjust exactions and encroachments of individual capitalists or combinations of capitalists whose avarice and greed oppress the poor and defraud the public

The more we advance toward the heights we are destined to reach, the more we out-from the condition and the inherited resuits of that real struggle for life, which has left behind deep traces of its distinctive action, since ever it passed from the physi-cal to the intellectual phase; the more must reason and justice interfere to equalize the means and circumstances under which each has to carry on his struggle for existence. If, as is indisputably true, capital is the stored up work, physical and intellectual, of our apcestors and contemporaries, it is a proposition that cannot be suc cessfully controverted, that all men comworld, according to the simple principle of natural justice, with an equal right to this capital. This truth is not affected by the fact that, as society is now organized there must be wealth and poverty, and in equalities of property, culture and station andthat if in disregard of acquired and recog nized social rights, a general distribution of goods among all the living were made, the old condition of inequality would soon return; we speak of natural justice and of that ideal social state which, if nev er to be realized under present conditions urges and encourages the philanthropic nind to aspire to, and work for, such partial equalization at least as is practicable and as will lessenthe monstrous contrast of poverty and wealth of wretchedness and happiness, of wantand excess,of knowledge and ignorance which are presented by our present social state; and which seem, from an enlightened point of view, to make our cialms and preten-sions to a high civilization little less than mockery. With an equitable distribution of the products of labor, much of the evil that now

confronts us would soon disappear.

When penetrating beneath the surface and inquiring into the underlying causes of these inequalities, we do not find that they consist entirely in the improvidence, intem-perance and idleness of the many, and the apperior wisdom and virtue of the few. When for instance, we consider that the value of property is enormously increased by increase of population and by the rise of industria and other conditions, and that the increase of value is the result of the aggregate activity of the population, it is evident that the great advantages resulting from the change belongs, in justice, to the many and not to a comparatively few individuals, to whom under the present system, they chiefly go to en-rich. This point, with many others that cannot be mentioned here, must receive the attention of our legislators when the ing classes" become educated beyond mere opposition to capital, when they cease to accept blatherskites for leaders, and acquire the wisdom to elect to office men of brains enough to see what is needed, and honesty

These suggestions, to some, will seem radical and even revolutionary, for wealth is naturally conservative and is averse to change; but the march of human progress over the cherished convictions and fancied interests of those who, like the ancient king Canute, unavailingly bade the waves to come thus far and no farther.

The principle of competition fundamen tally operative in the process of evolution from the beginning, cannot be excluded now but as the brute nature of man is reduced and the moral and spiritual side of his being becomes more and more in the ascendant the merely animal and selfish elements mus be eliminated, and the "struggle" and "com petition" will be in the higher humanities and in more effective methods for realizing in the outer world the visions of the inner world, the human mind and heart. As Darwin told his readers—some of whom have been slow to understand his words—the principle of natural selection ceases to be an important factor in development in pro-portion as intellect and the moral sentiments become active forces. Sympathy and co-oporation continually soften the competi-tive struggle, and turn it into emulation to do the greatest amount of good for human-

Christmas In the Light of Evolution.

Darwin's researches have shown that in everything in which humanity is interested a steady process of evolution from lower forms and conditions to higher can be traced.

Most of the Protestant American children of this generation, who as soon as Christmas week of one year is ended begin to plan and long for the next, do not know that to their parents, especially those of New England birth, the day now so looked forward to, the day heralded by weeks, and ofttimes was in the childhood of their parents tabooed as a holiday, being looked upon as a Roman Catholic festival and as of no more concern to good Protestants than is St. Patrick's day to sood Protestants than is St. Patrick's day now. But' the devout Catholies who so enthusiasfically hold Christmas as a day to be honored because they think it the birthday of "Jesus, man's Savior," as little suspect that they are celebrating a heathen feetival, which was observed long before the birth of Christ, by the Romans, Celts, and Germans, in honor of the winter solution, when it was believed that the Pagan delties were busy in giving, renewed life and activity to the powers of nature for the benefit of man, and when they celebrated with great feasts the twelve nights reaching from the 25th of December to the 6th of January.

festal days, and this so extensively that they became gradually adopted as days sacred to the new religion. The 25th of December was held in special honor as the probable birthday of Jesus, for though no record of the date of his birth existed, yet as in Pales tine from the middle of December to th middle of February there is an interval of dry weather, when only shepherds could have "watched their flocks by night," and "the star of Bethlehem" be seen, so where between those dates must his Lirth day have occurred, and it was found easies to utilize the beginning of the winter sol-stice as the date, since it was already a holiday, the observance of which could not be

Catholic England celebrated for many years these festal days, renamed "Christ mas" days, adding each year new observ ances, born of their own nee ences, such as the yule log, the mistleton bough, the Christmas candle burning, adorn ment with holly. Christmas plum-pudding Christmas carols, and many other

ces which had become linked with the day So interlinked had the celebration of pristmas become with Catholicism, that Christmas become the Cromwellian Parliament abolished, by law, the observance of Christmas altogeth er, and the holly and ivy became sedition badges; and in Puritan New England "Christ was a thing of the past, ta booed and frowned upon. But with the dawn of a more liberal spirit in religion due to an advanced civilization, the estracized but ever beloved festival came to the front again; not as a survival of ancient sun-wor slip, of heathen mythology, of Catholic ado ration, or of Protestant belief, but as a day to the new religion of humanity sacred to the observance of the Golden Rule a celebration of altroism, when self-forget fulness is the lesson of the hour, and remem rance of the need of others is the leading thought. So Christmas, one of the oldest of our holidays, has undergone like man and al with which he is concerned, a slow but sure process of evolution, and must still through other phases fitted to our own devel opments.

Already scientific inquiry has fixed its gaze on this rapidly growing but unsystematized Christmas spirit of bestowal and will soon direct into more useful and help ful channels, this now almost indiscriminate and sometimes hurtful gift-giving. Pres ently, in the light of a larger knowledge of humanity's needs—the needs of the giver as well as of the receiver—our Christmas will ecome a festival of thoughtful helpfulnesso others, of well-directed and concerted action in behalf of all those in real distress, of uni-ted effort to better the conditions of life for all, but even as now observed we are glad and thankful for to-day's evolutionized Christmas. .

Occult Telegraphy.

This issue of the JOURNAL will be seen by not less than fifty thousand readers who did not see last week's edition, wherein we gave some acount of our experience in investigating the phenomenon of a spirit working a telegraph instrument. For their benefit t may be briefly said that Mr. W. S. Rowley of Cleveland, Ohio, has demonstrated to th atisfaction of expert electricians and telegraphers that spirits can and do utilize the electric telegraph as a means of communication with mortals. In the next issue of he Jounal we shall begin the publication of a series of papers giving a quite complete exposition of experiments made by an expert, which extended over a period of som months. The title of this exposition as pre pared by the author, and copyrighted is:

From Here to Heaven by Telegraph: Scientific Investigation of Occult Telegraphy and Kindred Topics."

That this title is rather startling we ad mit, but it is hoped that it will not be thought sensational, as it clearly and briefly expresses, in the language of the author, the purpose of his papers.

The writer of these papers whom the JOUR NAL will introduce to the public as Professor G.—. is a gentleman of more than twenty years' experience in teaching the practical application of higher mathematics, and mental sciences. He was for eight years a member of the faculty of an eastern classica college, under the patronage of an orthodox church, and while there he was distinguish-ed for his ability in mental and moral scied for his ability in mental and moral sci-ences, especially Logic, Argumentative Rhet-orte, Moral Philosophy and Evidences of Christianity. For the past nine years he has been connected with a more technical in-stitution, teaching applied science; and in that line he has two specialities—electrical engineering and the practical application of science to the detection of fraud. In this intter capacity he has been employed in both the higher and lower courts as an expert wit-ness, and his recommendations from judges, attorneys, and others who have employed attorneys, and others who have employed him, show that in discovering expert testi-mony, he is a man of the keenest observa-tion, and that "his work is honest, exhibit and accurate." He is a practical telegraph and accurate." He is a practical telegraph operator, and he has been a practical shorthand writer for twenty-three years. His telegraphy enables him to read the communications for himself and thus to be independent of the operator as to what the instrument says; also to know that the apparatus is the same that is in common use in telegraph offices; while his shorthand enables him to give verbatim reports of the conversations and discussions with all the parties concerned. More might be said as to the attainments of this guatieman, but these are the qualifications necessary to a thoroughly

scientific exposition of this occult manifestation; and the case is made stronger, it would seem, by having these qualities all combined one individual.

Accepting this statement of Professor prelim inary equipment for the special task of investigating occult telegraphy as correct, it is pertinent for our readers to ask: "Is he a man of truth and verselty, strictly and conscientiously accurate in state ments involving the facts of his experi-ments?" We believe he is, and base this opinion on statements made by comp

GENERAL ITEMS.

J. Madison Allen has been lecturing at Joplin, Mo.

Dr. Beck of Delphi, Ind., would like to know the P. O. address of Miss Nellie Tipple. Capt. H. H. Brown has accepted a call from the Unitarian Church at Petersham, Mass.

Charles Dawbarn has been lecturing at Albany, N. Y. The first two Sandays of January he lectures at Bridgeport, Ct.

Let the enthusiastic admirers of the Jour-NAL, and there are many, each send in one or more new yearly subscribers during the next ten days!

We are prepared to furnish The Two Worlds, of England. The third number is at hand and has a good table of contents. Price for single copies, five cents.

The Illustrated London News has a most delightful double Christmas number, and with it are four Chromos in delicate tints. There is also much good reading matter, and the whole is an unusual attractive number.

Professor Max Muller is to bring out a new dition of the Rig Veda. It is to be printed at the Oxford University Press, and his Highness the Maharajah of Vizinangram will pay the bills.

Every subscriber who is in arrears and who respects himself will square his account with the Journal before New Year's day, or notify the publisher of a day certain when he can. It will also be only fair and just for those who like the paper to send, in addition, a renewal for a year in advance and if ssible a new subscriber.

Mr. H. C. Brownell, late manager of the gencies of the Connecticut Indemity Co., at Waterbury, Conn., has been made vice-presiient of the Home Benefit Association, who main office is in New York City. Mr. B. is a subscriber to the JOURNAL and hence a good citizen whom the JQUENAL'S readers in New York will do well to cultivate.

C. Fannie Allyn writes as follows from saratoga Springe, N. Y:—"We are having excellent audiences, Dr. W. B. Mills, a te medium of ability, is president. He is a noble, unselfish worker. His daughter pre-sided at the plane. The Cause is much in-debted to Dr. Mills, his wife and daughter. You can report Saratoga Springs in good growing condition."

Rev. A. J. Fishback, who left the Universalist pulpit about twenty-five years ago to ne an Itinerant Spiritualist lecturer, has taken another fresh start. According to news-paper reports he has been "converied "under the pseaching of Rev. M. Boles, of Du Quoin, as joined the Christian church of that city. Mr. Fishback is a man of ability and the Journal wishes him contentment and success in his new relations.

During the holidays, let those who are in a condition to be "merry" and "happy," re-member the worthy poor whom they can help or encourage by some token of interest, whether it be a gift or a friendly word. Let whether it be a gittor a tringiny word. Let none be deterred by a selfish philosophy or abstract theory of political economy from contributing to the necessities of those whose lives have been hard and unfortunate. There has been, to use Herbert Spencer's now well known phrase a "Survival of the fitteet," but the intelligence and benevolence of men must, as far as possible, make all fit to survive and share in the world's bountles and

An entertainment will be given in Adelphi Hall, corner 52nd St., and Seventh Ave., New York, on Thursday evening, Dec., 29th, under the auspices of a committee of ladies of the First Society of Spiritualists, the proceeds to be devoted to liquidating the indebtedness of the society. The entertainment will consist of a lecture by Prof. P.-Wendover Bed-ford,—'A trip across the Continent," it be-ing due of the most interesting of his many lectures, illustrated with steepoptican views: The ladies interested in getting up this entertainment are Mrs. Henry J. Newton, Mrs. Daniel G. Underhill, Mrs. Milton Rath-honn Mrs. John L. Chees Mrs. P. 1 bun, Mrs. John L. Chase, Mrs. E. A. Wells and Mrs.G .. 1 win

Wm. Emmette Coleman of San Francisco, writes: "A surprise 'pound' party was given Mr. J. J. Morse and family in San Francisco, on the evening of Dec. 6th; at the Carrier Dove office, by members of bis classes and a number of other prominent Spiritualists, to the number of stry or more. In addition to a variety of 'pound' packages donated, including all kinds of green'tes and other edibles, dry goods, perfumery, etc., several donations in American coin were also received, two of which were equivalents of an English pound. Mr. Morse is now delivering a series of Sunday evening lectures on the relations of Theosophy, Christian Science and Metaphysics, to Spirituafism. The danger attending the mixing up the errors and the nonsense of these three delusions with the truths of the spiritual philosophy, it is needless to say, will be forcibly presented. These absurdities are working great ruin to rational Spiritualism."

Our Christmas Number.

Although there are no special features in this issue distinguishing it in any marked degree from the paper of many other weeks in the year, yet on the whole we regard it as a particularly excellent number. If only we could have expanded its pages to four times the usual size, thereby making room for all the matter intended for it, we would have been very glad; as it is, a large num-ber of contributions equally as good as those used await publication. And there is some compensation in the waiting, too, for quite likely readers will give closer attention after the merry round of feasting and pleasure

e return sincere thanks to those friends who have helped to enrich this issue and furnish material-for later numbers equally a interesting. Especial attention is called to many incidents given of spirit presence and influence. These parratives are not fic-tion, but simple truth told by people who are to be believed; most if not all of the writers

are personally known to the editor.

The thoughtful paper by Tuttle deserves sober attention; Dr. Thomas shows himself in sympathy with the latest spiritual thoughts; Heber Newton reflects [the centithoughts; Heber Newton reflects ithe senti-ments of the sober, intelligent public when Seybert Commission, and the JOURNAL: so does that no less honest and courageous preacher, M. J. Savage. Spiritualists who desire to see their cause gain strength among rational people will please take spenote of the communications of Newton and Savage, for they are accurate barome ters of prevailing centiment. Mr. Rich-mond's article on the eighth page is most excellent, and significant, too, when one remembers his able opposition to Spiritualism in years gone by. Indeed, it seems invidious, almost, to mention any particular ntribution where all are good and each has some special value; yet did space permit we should like to make running comment on them all.

Courts of Concillation.

There is a movement on foot in Iowa to establish by legislative enactment what are called Courts of Conciliation. In Denmark, especially where these Courts of Conciliation are in operation, they have been very sucseful. They are composed generally of one judge and two assistants, who listen cessful. to any complaint upon which a civil action might be based. Only such actions can be brought before the Court of Conciliation, and a disagreement must be reached before the case can be heard in the regular courts. The principals to the action tell their own story in their own way, and witnesses are called in, but professional attorneys are not that during the second 4ve years of the sys-tem, out of 190,836 cases brought before the Court of Concillation 121,970 were settled, and of the remainder only half ever carried into the regular courts. It is eviident that the litigious spirit which once pre valled so generally in this country is ran idly disappearing. In the large cities lead-ing lawyers of late have commented on the marked decrease in litigation, and the lows movement will be watched with interest, as significant of what may become a very gen eral movement in the future.

Beginning next Sunday evening, the Young People's Progressive Society, which meets in Avenue Hall, 159 22nd street, will open its door free to the public. The Hon. 7:45. Friday evening of the present we the society will give a Christmas party at its hall, to which all are cordially wel-

> For the Religio Philosophical Jo-Valor. EMMA TUTTLE.

When trouble came to my childish heart. I prayed that the grave would take me, and fold me in from the world apart. Where never a woe could wake me, that was the cry of a foolish child Stung by the bees in the roses! child who dreamed that our sorrows wild lie, too, when the grave uncloses. ne to my childleb be

But now I know 'lie a coward's part
To droop when a corrow bitseth;
Butter be up, with a valigant arm,
Bisying the wrong which smitsth!
What svalieth a dood of tears?
What availeth a world's heart-breakies?
The soldier-souls of these sin-stained years
Panse not though their hearts are aching.

A STRANGE STORY.

Thrilling Adventure of a Physician.

JOHN SLATER.

A quick step upon the stairs leading to the

"In the first place, let me tell you that I am not a Spiritualist, nor have I until this present magnet ever come in contact with any of the so-called mediums of Spiritualism. The fact of the matter is that I never even gave the subject a thought until this strange story that I am about to relate came to me.

"I was sitting in my office one evening not long ago, deeply thinking of a patient that I had been call-d upon to visit professionally that day. As you know I am aphysician, and it was a disease that had baffled many, and to be caudid, it baffled me somewhat. I was not altogether myself, and as it had been snowing all day and was very cold besides, I felt in rather a disagreeable mood. Well, I had not been more than two minutes in the state I describe, when I heard on the outer door a sound as if some one rapping; it was rather faint at first, but gradually got stronger. I arcee from my chair and went to the door and opened it; there was no ohe there. A gust of snow blew in on me. I shut the door, returned to my seat, when the rapping noise come again, this time louder, and I jumped up suddenly, determined to catch the person who, as I thought, was plaving a practical joke. I opened the door and I must say that I was nonplussed; no one was there, not even foot prints in the snow on the stoop. I looked up and down the street; no one in sight; nothing to see but the street immy shedding its rays on the snow-covered ground. I did not know what to think. I returned once more to my chair, and again, and opened it, and I started back in astonishment. On the top door step stood a fair haired little girl, without wraps of any kind on, and she had not even shoes on her tiny feet. She looked at me steadily and said:

"'Are you a doctor man?"

"Yee, I said, but come in, child, and get warm: this is not the kind of weather you

said:

"Are you a doctor man?"

"Yee, I said, but come in, child, and get warm; this is not the kind of weather you should be out in.
"She did not answer my question, only looking into my face.

warm; this is not the kind of weather you should be out in."

"She did not answer my question, only looking into my face.

"She said piteously: 'Won't you piease come to mamma; she is so sick, and needs you."

"I directed her to come in, but she would not, only rep-ming in a plaintive voice that 'mamma was so sick.' I hurried on my overcoat, grabbed my bag, and as she had said that she would lead me, so I followed her. To make a long story short, I followed her to one of those dark and large tenement houses in the lower part of New York. I followed her up stairs until we had arrived at the very top of the house, she pointing at a door in the hall. I looked at the door and turned to speak to her, but she had vanished.

I was bewildered, and did not know what to do. I, a stranger in a strange house, I was going toward the stairs, with the intention of getting out of the house as quickly as possible, when I heard a loud noise, some one moaning. I stopped and listened. I heard the moan again, and I thought I would investigate. I opened the door, and asked if any one was in pain. A feeble voice answered out of the darkness, for there was no light in the room.

"Yes, sir, for God's sake help me."

"I quickly struck a match and by its feeble rays, I saw a woman in a bed in the corner of the room. I took in the situation at once. I hurried out, and at one of those stores that are open at all hours, I got a candle, and I found one of the numerous case of starving poor. The woman had had nothing to eat for days, and was slowly starving to death. I did all that could be done for her comfort, under the circumstances, and was about taking my leave, when suddenly the woman burst on cryfig, and turning to know the meaning of her outburst of grief, she said:

"Oh! doctor, you have been so kind and good to me that I forgot my poor little Lity, who lies in the corner."

"I turned to the corner, and there on a trundle bed lay the dead body to the child who had-called at my house, and brought me to the wretched hover that I was in

Flowers instead of Black Crape—The Growing Hope.

G. B. STEBBINS.

Light gains, the mists roll away, the dark clouds are dispersed, and the shining up-ward path is more plainly seen as the ages

ward path is more plainly seen as the ages move on.

The star of Bethlehem told of a new gleam of "the light that never was on laid or sea," primitive Christianity was a great spiritual awakening, and with every such period comes a feeling that what we call death opens a luminous upward path and is not a step into the dark.

The old grave yard was a gloomy place; weeds grew up around grim tombstones and the traveler hastened past the dreary apot with a sense of fear and chills. The new cemstery is beautiful; flowers bloom, paths wind through grass plots, and among fine shade trees, and children play and prattie among carved monuments.

A quick step upon the stairs leading to the front door, a ring of the bell, and to the query, "Is Mr. Slater at home?" The answer "Yes, sir," will you walk in and take a sear. He is engaged at present, but will soon be at leisure, and will see you."

I was engaged in giving a private scance to a lady, and after she had taken her departure, I went into the parior and greeted a rather tall, well built gentleman, with a high, intellectual looking forebesd and putting out his hand said, "are you Mr. Slater, the spiritualistic medium?"

He said: "I am Dr. B., and if you have a sew moments of leisure time I would like to have a short time ago. Hearing of you act was woment at leave time and also relate, if it will not bore you, a very strange experience that had a short time ago. Hearing of you act was won, for if I were to tell my friends about that I have seen, they would say that I am aboring under an hallucination, or a phansay of the mind, and you being a Spiritualist. I thought you have a sport the same that have seen, they would say that I am aboring under an hallucination, or a phansay of the mind, and you being a Spiritualist. I thought you might give me some extantion of my pscullar experience.

Only those invited went to the cemetery, and they were told, in written notes from the husband, that he felt sure it would be a pleasure to his wife if they would be present at that hour. No mourning was worn by the husband or children, and no needless gloom darkened their loving hearts.

The light of the star of Bethlehem shines still over the world, and the last forty years have witnessed another great spiritual awakening.

"Hark from the tombs a doleful sound."

was the old-thought and the old word.

"Life and love are eternal," is the new thought and the new word. On this Christmas day we may well rejoice at the change.

Detroit, Mich.

INCIDENTS OF SPIRIT CONTROL.

E. H. W. BECK. M. D.

As single bricks in the hands of the skillful builder, when properly adjusted, make the massive wall, so do isolated facts necessarily add to the great structure rearing in this nineteenth century for the benefit of coming generations; a structure massive, grand, and peculiar, whose foundation stone is common sense, if rationalism that meets approval in the heart and head of every unprejudiced thinker.

The philosophy of Spiritualism is the cement that binds together these mighty truths that come in the upheaval of evolution, and as the result of scientific research, and which unite withal to make the structure perfect. Already its great walls are up;

ture perfect. Already its great walls are its imposing strength and beauty, its umns and cornices, and the outlines of great dome.are attracting thousands upon thousands of thinkers and wanderers in this vale of tears, where heretofore the blind have led the blind, and a stone has been given the multitude when bread has been

asked for.

Bricks, cement and binders alone, are not sufficient for the safety and permanence of this building: nor phenomena, though in their myrisd presentations; nor the philosophy alone, can build in the heart and spirit perception this grand Temple as it should be constructed.

perception this grand Temple as it should be constructed.

We must be willing to carry along, in one harmonious whole, the phenomenal, scientific and philosophical, when both the symmetry and substance will be appreciated, just as the anatomist and physiologist in the study of the bodily structure and organic functions, must see the relation existing between, and the mutual dependence of, one upon the other, in order to comprehend them in their completeness.

tween, and the mutual dependence of, one upon the other, in order to comprehend them in their completeness.

In 1856, Mrs. Nellie Tipple, a trance, personating, test and healing medium, came West from New York State. She was induced to come to Lafayette by the Hon. Daniel Mace, then a member of Congress from this district, and whose wife was slowly dying of consumption.—so pronounced by her physicians. Within three months, under the care of Mrs. Tipple's Indian control, Mrs. M. was restored to health, and lived many years. Living witnesses in L.—to-day will bear testimony to this fact.

Investigating Spiritualism at this time, I invited the medium to my, home, where she remained three months. It would be fruitless for me to attempt to detail the scores of tests that occurred in her presence in this time. Let two or three suffice. Her chief control was a little Indian maiden, whose language was witty, and whose manners childishly innocent.

Night after night our room was filled with friends and neighbors ranged against the wail, while the medium, under control, was filtting around from one to another, answering the score of questions pouring in upon her like hot shot, describing spirits, reading character, etc., and to every man she stood before, who was a Master or Royal Arch

her like hot shot, describing spirits, reading character, etc., and to every man she stood before, who was a Master or Royal Arch Mason, she would cry out in childish glee:
"I have found a Mason! I have found a Mason!" She never made a failure in the fact or distinctive degree. Further, she would retire with one, or a committee, and give true masonic signs:

Again a very common experiment was for

give true masonic signs.

Again a very common experiment was for each sitter to bring with him or her, and lay upon the table a daguerreotype, the old fashioned box picture of a deceased friend, and when bunched on the table, the owners alone could pick out their own. 'Shanny, as we called the spirit control, would describe a spirit, then turn to the table in the center of the room, and at the first catch, cry out, "Here is em spirit," never failing in the selection during the evening. Shanny would even describe the difference, if any existing, between spirit and picture, in the manner of wearing hair, etc.

Again, a scurrilous article bed.

wearing hair, etc.
Again, a scurrilous article had appeared in our home paper against Spiritualists and Spiritualism, and especially against myself and family, for the part taken in open investigation of the subject. This occurred just before Mrs. T. came to my house, and we were yet feeling the amart of the criticism most keenly, while failing to find the author.

comes a feeling shaf what we call death opens a luminous upward path and is not a step into the dark.

The old grave yard was a gloomy place; weeds grew up around grim tombstones and the traveler hastened past the dreary apot with a sense of fear and chills. The new cemetery is beautiful; flowers bloom, paths wind through grass plots, and among fine shade trees, and children play and pratite among carved monuments.

The fineral of a past day was full of gloom and fear, which made the natural sorrow of parting a beart-breaking despair; to-day there is light behind the cloud, and life with the change from earth to mansions in the sky.

On Monday, November 21st, many friends gathered at the house of C. A. Newcomb, in this city, at the funeral of his wite, Mary—a woman tender and true, and never weary in the lidding. Beside the door hung a wreath of white flowers, and in the epacious rooms of the writer of the obnazious article; who would be willing to write a separation of the world rook with the statement. ticle; who would be willing to write a short apology if he. Mr. G., would publish it. "Certainly," says Mr. editor: "certainly, but who is the author?" "Why, a Mr. G. from New York, here for a few months for the purpose of getting a divorce, a stranger to us, and the last man we dreamed of:

the last man we dreamed of:

"Oh, well, if Mr. G. will write an apology I
will publish it." thus giving bimself away
completely. Then turning pem the sanctum and going directly to Mr. G. o room, we
charged this thing upon him, adding the editor's scknowledgment, and in language
more forcible than eloquent, got his admission as author, and a note of retraction,
which was published in the next issue of
our county paper.

Bricks make the wall.

Delphi, Ind.

The Spiritual Union.

to the Relief of the Relief Fallowshiest Formati The Hall, 182 K. Madison Street, was pack-ed to the doors on last Sunday afternoon. Mrs. DeWolf delivered an interesting dis-

course on "Out of the Old and into the New."
Mrs. Orvis gave a brief but elequent address,
followed by others.
The Independent state writing through the

The Bucepennent state writing turougn the Bangs sisters' mediumship was very con-vincing. A slate was thoroughly cleaned, a bit of pencil dropped thereon and given to a gentleman in the audience (a stranger to the mediums) to hold for the writing. Seated at bit of pencil dropped thereon and given to a gentleman in the audience (a stranger to the mediums) to hold for the writing. Seated at the left of the medium he pressed the upper surface of the state frame firmly against the lower surface of the state frame firmly against the lower surface of the table. The medium placed her left hand up against the right hand of the gentleman, the other hands being in full view of the audience. In a few moments the state was withdrawn and on the upper surface was a well worded message, pertinent to the occasion, and composed of seventy-two words. On the upper left corner were two finely drawn rosebuds with leaves, all delicately ahaded. The superior results obtained were undoubtedly due to the very harmonious conditions produced by the vocal music, which was the best that has yet been given at these meetings.

The hall now in use is too small for convenience, and the society have under advisement the renting of a more commodious building, probably on the west side. Due notice of the change will be given to the Jodg-NAL and city papers.

All communications for the Society should be addressed to Mr. Alexander Caird, secretary and treasurer, 106 Franklin St., Chicago, Chicago, Ill.

A. Beunham.

be addressed to Mr. Alexander Caird, secretary and treasurer, 106 Franklin St., Chicago Chicago, III. A. A. BURNHAM.

Readers interested in the workings of high and low tariffs in the various civilized countries of the world will find an unsusually readable discussion of the subject by Hon. David A. Wells, under the title of "Governmental Interference with Production and Distribution," in the forthcoming January number of "The Popular Science Monthly."

of "The Popular Science Monthly."

The poet Whittier has a ballad entitled "The Brown Dwarf of Rugen" in the forthcoming (January) number of St. Nicholas. E. H. Blashfield furnishes it with several illustrations. The eightleth anniversary of the poet's birth, about to be celebrated, lends interest to this the longest poem he has given to the public in some years.

John Rushin's portrait is to be the frontispiece of the January Century. The magazine will have a frank estimate of Mr. Ruskin, as critic and teacher, you one who has traveled and studied with him, Mr. W. J. Stillman, the well-known art critic and correspondent.

Rt eumatism is caused by lactic acid in the blood. which Hood's Sarsaparilla neutralizes, and thur tures rheumatism.

Come to the bridal chamber, Death!
Come to the mother, when she feels
For the first time, her first-born's breath,
And thou art terrible!
The untimely death which annually carries off
thousands of -tuman beings in the prime of youth,
is indeed terrible. The first approach of corsumpion is insideous, and the sufferer himself is the
most unconscious of its approach. One of the most
alarming symptoms of this dread disease is, in fact,
the ineradicable hope, which lurks in the heart of
the victim, preventing him from taking timely steps
to arrest the malady. That it can be arrested in its
earlier stages is beyond question, as there are hundreds of well subtenticied cases where Dr. Pierco's
Golden Medical Discovery has effected a complete
cure.

For Coughs, Sore Throat, Asthma Cetarrh and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bron-chial Troches." Sold everywhere. 25 cents.

Excursion to Florida.

Excursion to Floraua.

Our first Excursion to Florida will leave Chicago
January 2, 1888. By Joining this party ron will
have the benefit of the lowest rate, best accommodations, and small expenses en route. For fall information send name and address to M. Solomon,
General Agent Florida Southern Ballroad, 282
South Clark Street, Chicago.

Dr. Sage'e Catarrh

Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands it has cured.

A Trial by Jury.

That great American jury, the people, have ren-dered a unanimous verdict in favor of Dr. Pierce's Piessant Purgative Pellets, the standard remedy for bowel and stomach disorders, billiosances, sich beadache, dizziness, constipation, and singgish liver

Consumption Surely Cured.

Consumption Surely Cured.

To the Editor:
Please thform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanuly cured. I shall be giad to send two bottles of my remedy PREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully.

Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice(to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children testhing. It soothes the child, softens the gums, allays all pain, cures wind coile, and is the best remedy for diarrhom. 25c. a bottle.

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BEST HOLIDAY GIFT

In an intellectual sense is a ticker to Prof. Leisenter, of memory les ones, which he teaches by mail from it of memory les ones, which he teaches by mail from it offer Yak-ling was ever as highly praised as Prof. Le Jongs Gibson, Hon. W. W. Astor, Juniah P. Henjamid Harper and Denic, Bichard A. Proctor and others mend it. It has been reconcessed by large classes mend it. It has been reconcessed by large classes (Derita, Penn., Ménigne mod Chantanqua, Université Obertin, Penn., Ménigne mod Chantanqua, Université of Prof. Menne de la Chantanqua (Prof. Ménigne Menne Chantanqua (Prof. Ménigne Menne Menne

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BOOKS FOR THE HOLIDAYS. Order Now and Save Delay.

Who can find a Christmas present more to be enjoyed than a book, especially one with be enjoyed than a book, especially our golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, wh ter than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life. Poems of Life Beyond, compiled by G. B. Siebbins; Barlow's Voices, and Immortali-ty, lately published, are excellent. The Missing Link, a full account of the

Fox Girls' Mediumship, written by Leah Fox Underhill.

The Records of a Ministering Angel, by

The Next World Interviewed, by Susan G. Horn-Messages from well known authors, statesmen, thinkers, etc., etc. Wolfe's Startling Facts in Modern Spiritu-

alism needs no commendation. The price has been reduced to \$2.00.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00. A New Edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by

the same author.

Maria M. King's inspirational works. Principles of Nature, and Real Life in the

The Arcana of Nature, 2 vols., and Physical

Man, by Hudson Tuttle; also stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook's The Bible—Whence and What? and Man - Whence and Whither? The complete works of A. J. Davis,

Dr. Babbitt's The Principles of Light and Color, and Religion.

Epes Sargent's The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof

A Study of Primitive Christianity, by Lewis G. Janes. The chapters herewith presented were prepared for lectures and are strong expressions of the best results of the higher criticism of the New Testament, and the origins of Christianity.

A report of the Seybert Commission, appointed by the University of Pennsylvania to investigate Modern Spiritualism has attracted such notice that many want to read

it for themselves.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Be-tween the Gates, a continuation of her delicate style.

A band of intelligent spirits have, through the mediumship of Mary Theresa Shelhamer produced an interesting work entitled Outside the Gates: and other Tales and Sketches. This work is destined to sell well as it neets the demand of a large class of inquiring minds.

Unanswerable Logic, the Spiritual Discourses of the well known lecturer Thomas

Gales Forster. · . Solar Biology; A Scientific Method of De-lineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram E. Butler.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobaid,

The Mystery of the Ages Contained in the secret doctrine of all religions, by Marie, Countess of Caithness, Duchesse de Pomar; also A Midnight Visit to Holyrood, by the same auth

Spirit Teachings, by M. A. (Ozon). These communications have attracted wide atten-tion. Many find in them words which are suitable and more or less helpful in confirming their own experience.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

through this office.

Partial price list of books for sale postpaid: Poems of Progress, plain \$1.00. glit. \$2.10; Poems Inner Life. plain, \$1.00. glit. \$2.10; Poems Inner Life. plain, \$1.60. glit. \$2.10; Poems of the Life Beyond. \$1.80; The Voices. \$1.10; Startling Facts in Modern Spiritualism, \$2.00; Chapters from the Bible of the Ages \$1.10; Psychometry \$2.16; Moral Education; \$1.00; The Principles of Nature. 3 vols., \$1.50 per vol.; Real Life in the Spirit world. \$2 cents; The Bible—Whence and What? \$1.00; The Complete Works of A. J. Davis, \$30.00; the Principles of Light and Color \$4.00; Religion, Babbitt, \$1.00; The Scientific Basis of Spiritualism, \$1.50; The Order of Palpable, cloth \$1.00, paper 75 cents; Man—Whence and Whether, \$1.00; Our Heredity from God. \$1.75 Arcana of Nature. 2 vols., each \$1.32; A Kiss. for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.33; Animal Magnetics Delays and the second of the second o a Blow, a book for children, 70 cents; Vital Magnette Cure, \$1.33; Aulinal Magneties, Delevize, \$2.15; Diegeels, \$2.16; Future Lite, \$1.60; Home, a volume of Poems, \$1.60; Heroines of Free Thought, \$1.75; Incidents in My Lite, 50 cents; Leaves from My Life, 80 cents; Flomears of the Spiritual Reformation, \$2.95; Mediums, by Kardee, \$1.00; The Spirits Book, Kardee, \$1.50; Kardee, \$1.00; The Spirits Book, Kardee, \$1.50; The Survey Divine Revelations, \$2.75; Our Homes and Our Employments Hereafter, \$1.00; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.25; The Hissian Lite, \$2.00; Primitive Mind Cure, \$1.30; Divine Law of Cure, \$1.30; Immortality, Barlow, 50 cents; Physical Man, \$1.10; Stories for Our Children, 25 cents; A Study of Primitive Curistanity, \$1.50; The Next World Interviewed, \$1.50; Our Planet, \$1.50; The soul of Things, \$1.50; Our Planet, \$1.50; The soul of Things, \$1.50; Our Planet, \$1.50; The soul of Things, \$1.50; Charles the Gates, \$1.25; Outside the Gates, \$1.25; Outside the Gates, \$1.25; Outside the Gates, \$1.25; Outside the Homes Circle, \$2.66; The Mystery of the Agen, \$5.25; A Visit to Helytond, \$1.50; Spirit Teachings, \$1.50; A Bayert or the Seybert Commission, \$1.50.

JULIA GREY BURNETT.

winds of December are blowing r woodland, and valley, and bill; meadow-brook softly is flowing meatow through the windle so chill, unuset in glory has vanished, e rainbow of night disappeared, group the twilight has banished darkness the withered and sered.

The moon in her beaming resplendence
Appears, and the queen of the night
With diamond-like stars in attendance,
Transforms the dark shadows with light.
Up ronder the yule-log is gleaming,
And soft through the broad casement wide,
The moonlight and startight is streaming,
Adorning the room with its tide,

Ab! left all moonlight and starlight
Around the sad dreamer alone.
Who sits in his collector the firelight,
And thinks of his lonely hearthstone?
It seems but as yesterday morning
When all of his loved once were here;
Were seated around him and forming
A family circle as dear.

He sees each loved face smiling on him, and wonders he thought them away; He bears each loved volce as they call him The darkness is turning to day. Can it be that the moon in her giory, The glittering stars in her train, Have listened the dreamer's sad story, And brought him his loved once again?

For surely the radiant archway
That reaches from here to the sky,
Is formed for the good angels pathway,
And ends where the loved never die.
The embers burn low on the hearthstone,
The shadows are despening with night,
But the smill on the face of the ione one
Is sealed with the signet of light.

For the Religio Philosophical Journal Excellent Evidence of Spirit Power.

ment. But two of the number were Spiritualistating, sets were Universalists but desirous of investigating. After a few sittings communications were written, after a few sittings communications were written, after a south of the and mental, were answered sizescorily, showing an intelligence outside the ircle was formed, one of the members, in conversation with a friend who was decidedly materialistic, made the remark that the spirits could answer nental questions, and did, the evening before. Spirits, was the response with a sneer. I can prove it all a humbur. The medium or some members it answered. I will prepare a question for he next irrele must know what the question is to have it answered. I will prepare a question for he next irrele if you will carry it, that cannot be unswered, if you will promise me that it shall not be opened until after the circle. The promise was given. At the next meeting the question, carefully sealed, was laid on the table under the bible. No one but the gentleman that brought it, knew that it was there, and he was ignorant as to the nature of the question.

The meeting that evening was yety harmonious;
The meeting that evening was yety harmonious;
the communications were of a high order, but no
questions were enswered or any attempt to do so,
to far as we knew. Just before the close of the
lircle the following was written:

"Its true, that we communicate;
It giveth us great loy,
Townlaper peace to mourning hearts,
Their spirits upward buoy.

At times if all is harmony.

At times if all is harmony, And naught doth intervene, We tell what doth your hands employ, And can describe the same.

We've bindrances to overcome,

We've hindrances to overcome,
Obstacles to remove,
That human minds put in our way,
To this a humbus p.ove.
After the circle was blood the member that
rought the question, said: "I placed a question
hat was sent under the bible. I am sorry. I don't
hink it has been answered; however, the one that
out it said it could be opened after the circle. We
vill see what it is."
The seal was broken and this was the question:

I see what it is."
he seal was broken and this was the question:
Do the spirits of the deceased realize that they
e had an existence upon the earth-plane, and are
works of men, seen and known unto them?"
he lines were an answer to the question, the
part fully answered in the second stanza, and
last one shows they know in what spirit. It was
t. But this was in the long ago; the most of
t circle have gone to the higher life; others have
on up the work they left, and are striving to the

and not be disheartened; for the good work is surey going on:

One morning as I was busy about my household
inties, there was a rap at the door. Upon opening
it I saw a gentleman, well known in business cirless in our lown, but with whom I had no acquainance. After the usual salications, he said.

"If you are not busy this morning I would like to
alk with you. I suppose you know I have buried
ny little boy? It seems to me I cannot have it so. I
want to know why you have faith in Spiritualism. If
anear's cared any thing about it. I thought it a deusion and its followers facalities; but ever since the
leath of my boy, I have wanted to talk with you.
Do you think he knows how I feel?"
I said to him: "You ask why I have faith in
spiritualism. Because it is based upon knowledge,
know my boy lives, and is with ma, and manifeets
the presence, and you can receive the same assumics, if you seek for it. He said he had been readties of the said with the said in t roun his home. I gave uping he felt better. This man is a member of the barch, and came for consolation to a Spiritualist his boar of trial, and I feel that as Spiritualist we we cause to resione, though the valleys may be in sadows, yet the distant hill-tops are gray with the best of the coming dawn.

Holly and Bitter-Sweet.

The Edito of the height Unicombinal Journal:

Frock our quiet country home I extend my hearty risations greatings to the mean brismals who weekly set, and profit by the Journal. I what I could plack omeut helly-bash a bunch of gloony leaves for you, and you with those some of the scarlet cities—reat borries which glow all winter over our porch, at this I cannot do in reality, if it spirit. I whis me a happy holiday asseco, made glad by union with me and council to companion, both mortal and amortal. I feel that we are friends in work and spiritions and that we are all estillate to the credit and amortal of the holidity and completeness of our individual for work. Quiet home-workers are often most efficient.

BOUND SPIRITS.

A Knowledge of Scientific Principles Can Alone Save Mankind.

A. J. KING.

Sensitives frequently tell of spirits being bound to locations on "earth and unable to escape from them for many years, perhaps ages after death. Sometimes the spirit has not realized that it had passed to the bod and only become aware of it by coming in contact with the sansitive, through whose sid it is brought to realize its true condition and enabled to break the books of materiality and escape to the Spirit-world after "infloacting the medium." Such a case lately came under my observation. A sensitive was visiting in a strange house and was influenced to talk for a spirit who claimed to have built that house some twenty years before, but had hardly finished it when he died. He stated that he had thought so much over the plan of the house, and had worked so long in its construction, and anticipated so much enjoyment there for the future, that he had never been able to there for the future, that he had never been able to there for break till that time. Spirits produce was unable to break ith that time. Spirits produce the same on thing and then another, and they come to her for help, and see is able to relieve them and send them on their was rynished. sitives frequently tell of spirits being boundations on earth and unable to escape from

lieves the moon and and that all things were made out of nothing.

In an unscientific age nothing is too absurd for belief. When there is no standard of truth, error is so litely to be tanght and believed as truth. It's only very lately in the history of the world that melinave ceased to believe that the sun, moon and stars went daily around the earth, placed in a crystal firmanest, and men so taught in their inspired books. They believed that one element could be changed into another; that base metal could use turned find gold, and stones into bread; that some old women could turn into cats, or ride through the air on broomsticks, and change other people into animais. The most popular book ever published is "The Arabian Nights Entertainment," filled with stories of the impossible, and implicitly believed by the grossly ignorant.

in the past and still believed by the grossity ignorant.

The intelligent Spiritualist believes in a Spiritworld to which all human spirits are naturally and inevitably attracted by a power, as irresistible as is gravity to material substance, and can come in context with gross physical substance only by will force superior to the natural repulsion existing between such spirit and gross earthy matter; that spirit is as much, yea, more under the control of law than is physical matter, and on the separation of the spirit from the body at death, the spirit of man gildes upon the river of lower spirit that constantly flows from earth to the Spirit-world, and there takes its appropriate place among its kindred and affinitized spirits as naturally and surely as a stone liberated on earth's atmosphere seeks its place on its surface by the attraction of gravitation. He further believes every child of man has guardian spirits, who, at death, assist the new-born spirit in its journey to the Spirit-world, and tenderly bear it in their arms as the tender mother does her infant child, and instruct it in the new condition and new mode of life. Such seems to be according to the law of love—of higher human nature, and as we may reasonably suppose to be the law of God. If such theory of death, the existence of a Spiritisw of love—of higher human nature, and as we may reasonably suppose to be the law of God. It such theory of death, the existence of a Spiritude of the control of the cont

A Rich Man.

A Rich Man.

I know a rich man. He is a funny man. He thinks he has eatered "The Kingdom of heaven. He says that he rode a camel through the eye of a needle: "It was a tight squeeza, but I didn't even bump my head." He owns no land, house, bonds or stocks, and seldom has more than five dollars in his pocket. "Bank account?" Uh! no, no money in bank; still, he says that he is the richest man in St. Louis, and I believe what he says. He is always happy, for he works every day and earns a little cash, which he repead for his wife, himself, and for some other human beings whom he calls his relations. He says that all the people on the earth are his brothers and sisters. He is very fond of children and women, because he love gentle manners and refined tastes. Because he gives love to so many people, he, gets plenty of love in return, and this is his chief happiness. He says "nothing is so god as love."

He has had much experience in life, for he is

he has had much experience in life, for he is enemaly 70 years old. He don't feel old, however, and that is because his heart is so full of sunshine. He don't seem to care for money, and says that he never did. It is easy enough to believe him, for he has none now, and has always given it away as fast as none now, and has always given it away as fast as he earned it. It hink that if some one were to give him a hundred thousand dollars, he would have about five dollars left in a month,—so many other people need it more than he does. He is always in perfect health, and "squees that is one reason that makes him think that, he is rich. He says that comes about from his simple habits of living. His food is mostly bread, vegetable and truits—three months at a time without meat. He goes to be early and gets up early. From June to October he eleeps in the open air, with only the stars above him. He says, "I love to go to sleep with the dear, stars watching me all night." He said to me: "I always feel that the blessed angels are nearer, when I say good night to the stars."

Some people think this is "a poor man, and very cranky;" they are the lovers of money, more than lovers of humanhind, but some of these very people what that they could be as happy as this rich-poor man.

I am more and more inclined to believe that a

with that they outside an analysis are man.

I am more and more inclined to believe that a happy heart is the greatest treasure on earth. Pil tell you one thing more about this funny man. On his watch rithou is a key; there are three words in blue enamed on the key, which he says represents a trinity which all people must thoroughtly believe in, to become an rich as he is; these are: "Health, Lore, Work."

St. Douis, Mo.

Three Minutes with Foster.

the month of December, 1866, I was in visited Charles Poster, the medium. F r at my left in the front hell, I entered or where I found nearly a dozen perso for their turn. My train for home was in two hours, and I could not wait. I within two hours, and I could not walk. I started to leave, and when passing through the hall fir. Foster and a gentleman entered from the front parior, and the latter left. Mr. Foster was filling his pipe and attended strictly to business. He not-ded his head and at the same time and, "Go in, will not you have! Lest it; it is not you have not then not go that? Lest it; it is in your pocket book where you thought it was—that's all." He continued his smoking. "You are mistaken," I said, "for I think I heag leoked over all my papers, and the note is not there."

He seemed a little ruffied at my remark and replied: "You are he of who you much I was to pay him. "I've dollars: I look out my money and when paying, he said: "You will cross the Atkante, going to Europe within three months; will have a rough passage and a long one—that's all." I never had seen alm before. I set how now the telling of dispust that he should dismiss me so struptly and puff away at his pipe as though he intended to smoke me out.

I had looked in vain for a note of \$2.900 that I had neceived a few weeks before, and had notified the party who gavel, of my loss. But Foster was right; the note was in my pocket book in my ceed, but not feel, and I did cross the Atkantic. I feeling of Beston to Liverpool, in a Quant'sway, "On shall a rough pessage of akteen days." Fosts pessage of akteen days.

for the Religio Philosophical Journal Remarkable Experiences of an Eng-lish Lady Before the Rochester Rap-

Hish Lady Before the Rochester Enppings.

In the fall of 1847, Miss Rebecca B. Thomas, with her mother and eister, while traveling down the Ohio river on a steamer, met with, the following incident:

"One efternoon," wrote Miss Thomas (now Mrs. Alleo) in her notes, "I observed my mother reading a book I had not seen before, and I asked her what it was." She repiled, it is one of Swedenborg's books translated by Rev. Geo. Bath." At the time I was fresh from a New England boarding school of orthodox proclivities, where Swedenborg's works were thought to be improper reading, and I remarked to my mother that I thought she had better not read the book. She evidently considered herself a better judge of what to read than I, for she kept on reading and I went out on the guards of the boat. Directly an elderly lady joined me and said: "My son says the time is coming when Swedenborg's will be more generally believed in than now." 'Your son,' I said, 'who is your son?' She repiled: 'He is a ministering spirit on the coast of Africa. He was on board one of Her Majesty ablys on the coast of Africa to, prevent idiappling, and died there. He says when he gets through with is mission he will join his slater Eliza, who is further advanced than the other members of the family. I told him I did not know there was any difference in heaven. He says there is, and that the doctrine of purgatory is true, but not as generally understood on the earth."

"She neceived that I was deeply interested in what she was saying, and continued her remarks by giving me a brief history of her life. She said she was an English woman and was traveling in this country with her husband; that her maiden name was Elizabeth Fry, now Elizabeth Wilkinson; that she was a fond of being alone, and that the first time where ever any a spirit was, in her words: 'One Sunday afternoon whee I was a young girl. I was in company with other members of my family and some friends who were visiting us, and we were roling across a field to see a brother who lived a short

better than Swedenborg, but could not hear the rappings on the head-board of the bedstead, but could not see spirits nor hear them that he was decranged and had bee confined in an insane asylum. She said they were now traveling on account of her health, but that there was nothing the matter with her; that she was not deranged and the processing the matter with her; that she was not deranged in the least, and that they did not understand her.

"I agreed with her, for her general appearance, style of conversation, and whole manner were indicative of sanity of mind and unusual intelligence. Her views escemed to me to be perfectly natural and very reasonable, though at that time unusual. "Her husband saw us talking together and requested my mother to tell me not to talk to her, for she was insane.

"As we were passing down the river, between

quested my mother to tell me not to talk to her, for she was insane.

"As we were passing down the river, between Kentucky and Ohlo, she said to me: "My son says stavery will be done away with in this country betore long, and that the people of Ohlo will help the slaves of Kentucky to gain their freedom." Here was a case of clear and undoubted medicumship (varied in form), clairvoyane, clairundianes, rappings, and materialization some years before the Rochester manifestations took place."

This lady must have been a remarkable good medium, and her case is only another of the many proofs that the world was progressing to a more advanced era, which would be better prepared to recive Sprittal truth of a higher order, and that the new condition of things would be heralded to the world by remarkable manifestations of sprit power and presence. "And I saw a new beaven and a new earth."—Rev. 21.

MILTON ALLEN.

A Spiritual Experience.

A Spiritual Experience.

Locked within memory's cabinet are many interesting spiritual experiences that, in my opinion, should be given publicity for the benefit of doubting ones. With this feeling proze upon me I have turned back the lock, and from its biding place taken from a well turned of the man which to make the following extact. I cannot sublicipate that it will make the same vivid impression upon others that it did upon me, but there are phases and points of interest, connected therewith that I think clothe clairvoyance with more than usual interest, there seeming a trinity of purpose and accomplishment that will be readily recognized in the following statement of facts: Some years ago. I think about seven as near as I can give from memory—a backward measurement, of itme, a spirit artist was temporarily stopping in this city. Mr. and Mrs. D.'s people, of extensive travel and wide experience, were among my most valued friends. Companionship with them was always spiritually profitable. They visited this artist, and brought me as the result of a sitting, a photograph of Mrs. D., about whose head were grouped many faces purporting to be those of spirits. After discussing the merits of the picture and while experience to the picture and while exaged in pleasant converse, there suddenly appeared by firs. D.'s side a man of spiendid proportions and stately bearing, 'finglaring the unmistakuble dignity of one accustomed to command and to receive homage from the people. Every detail of the features and apparel was clearly defined. Looking excessing the ward me. I received the mental impression that be destred Mrs. D., do rain with the place. As impossible as its seemes at the time for a single doubt to were beelond the vision, weeks pessed, and the locklent, like other cladered ones, was left a memory, only with its pleasure marred by the query. Did I see, or was it imaginary?" Again came my friends and what their coming, with the evidence they brought me, was to my doubting nature, can never be recorded; it fo inary?" Again came my friends and what their coming, with the eridence they brought me, was it imaging only the eridence they brought me, was to my doubting nature, can never be recorded; it forever put to flight all possibility of doubt in regard to my clairroyant vialou at least. There was the photograph with Mrs. D. seated in one corner, and as a "central fagure" stood the spirit's unmistalcable form, perfect in expression, attitude and every detail of dress, just as he had remarked.

Here, as before stated, was a trinity of circumstance, demonstrating facts that are of interest to me at least. The fact of the absolute accuracy of clairyoyant sight was fully established by the art of photography, and the fact of spirit photography, was unmistakably undelsarry demonstrated by clairyoyance, and the power of the spirit to transmit his depire to me for expression was also planty made manifest.

MANY H. GARDERE.

Chicago, Ill.

to the Editor of the listices Protessectional Journal.

At the residence of Mrs. L. P. Danforth, 1021 Wister street, Philadelphia, Pal, December 6th, 1887, the Lyceum children gave Blies Jennies 6th, 1887, the Lyceum children gave Blies Jennie B. Hagan one of those happy occasions in the nature of a surprise, where the divine laugh of a child makes every-body feel as though this world war a great deal better than we have been taught; and all persons who know Mrs. L. P. Danforth and Jennie B. Hagan are well awars that in their presence and with the help of a band of beautiful forling, laughing children, there could but be one of the happlest occasions the human heart can enjoy at any rais Mis Ragan says that the wants to thank those Lyneam children for the happless they afforded her cut this vary pleasant occasion. W. W. C.

For the Religio Philosophical . Expressed through the Same Media

LYMAN C. HOWE.

Julia Scott was sister to the late O. H. P. Kinney. She was a native of Shesbequin, a beautiful valley of the Susquehanna. She was a poet and popular among the Universalists. Her poems giow with the light of Spiritualism, although she had no knowledge of it as we know it to-day. The motio that often heads oblituary notices is taken from her book, "Death is butta kind and welcome servant who unlocks with notesies hand life's flower entircled door to show us those we love." It was my good fortune to share the confidence and warm friendship of her brother, and from his ligs I heard the story of his first experience in Spiritualism. He was a man whom to know was to esteem and trust. He was twice elected to the Pennsylvania legislature, and once to the New York assembly, served his time in each with exceptional ability and integrity. His irruitfulness was above question. Although an outspoken Spiritualist for thirty rearrs he was respected and esteemed by all good people in the church or out. In the following narrative I may get dates wrong, but the facts are realiable. About 1855-6, Mr. Kinney and his skeptical brother visited Binghampton, N. Y., on business. Dr. T. J. Brown was about the only acquaintance they had in the city. He urged them to visit a medium and investigate Spiritualism. They found a boy medium about ten years of age, who was not giving professional elitings, and, I tihint, refused to take pay. A lettered card was handed the strangers who sat at a plus table facing the boy who an opposite. These three were all that were in the room. It was impossible for the medium to see any of the letters on the card as they held it toward themselves. Baps on the table indicated spiritual presences. Mr. Kinney pointing to the alphabet they spelled out the name, "Julia Scott." This was a surprise. Surely no one beside the two brothers could have known her in that house. They were tranagers in the city forty miles from home. They questioned: "How old was you when you died?"

"Thirty-two years and one day."

"What

"When were you born?"

"Ma ch 21st, 1sik?"

"Wrong again."

"No, Julia," kindsk interposed Mr. Kinney, "it was March 22nd, 45is."

"No," again sounded on the table.

Finding the spirit immorable on these discrepancies, Mr. Kinney said, 'Julia, if this is my elster, tell me something that only you and I know."

Immediately the raps spelled out, "I induced you to study law."

"Troe," said Mr. Kinney "and I never mentioned the fact to any one, and it was twenty years ago."

Was it "mind reading?" Mr. Kinney said he had not thought of the fact in ten years. All the mesages spelled out were of a high order, and showed culture. No imperfect spelling, no bad grammar, no trilling. Then a change was manifest and the medium said another spirit had come. This spelled, "James Kinney," and claimed to be a brother to the two visitors, and to Julia. Such a brother had died at the age of fire or six years, some years before. His spelling was very imperfect, language awkward and ungrammatical, and all bis communications frivolous and boyleb. There was all the contrast between the scholarly poetees they knew and lored, and the ignorant boy who died before entering school, and all theogen one and the same medium, an unlettered child. This shows that in good mediumship the communications are not necessarily bounded by the mental habitudes and capacity of the medium, and that scholarship attained here counts to our advantage over there. But here were some mistakes in the dates given, which the brothers could not reconcile or explain.

On reaching home they reverently approached the dear old mother and told their story.

"Mother, we have heard from Julia!"

The sweet-couled woman was startled, and deep waves of emotion rolled up from the shores of memory where death had covered with white hush and eloquent repose all she had known of her gifted child, while she listened and weep!

"But, mother, Julia made (wo grave mistakes which we cannot reconcile. She leadstôt that she was born March 21st, 1818, and died March 22nd, 180. Thus ver

For the Religio-Philosophical Journal.
Comforting Messages and Incidents.

Oh! hearts that never cease to yearn,
Oh! brimming tears that never are
The dead, though they depart, return
A though they had not died.

A woman loved and respected for her candor and integrity in all things died suddenly from an accident. In a few weeks a message came to her crieving hasband and family through the celebrated telegraph medium, W. S. Bowley of Clereland, saying: "It was but a breath, and I clasped hand with our dear children and friends in this summer land, so real, I scarce can realize the change. On glorious fruition I no not weep for it won't be long until we are united."

A young lady lay at the point of Acade.

until we are united."

A young lady lay at the point of death. All that the loving kindness of purents, friends and eminent physicians could do had been done to conquer her disease without avail. Grouped around her couch were her purents and friends, to whom she, in long words, was giving her last without, when all at once her face seemed radiant, and she exclaimed: "Look, there is grandfather and angels. Do you not see them?" They are here in the room, and how bright and happy they look."

Another time she said: "Look! There is Uncle

bright and happy they look."

Another time she said: "Look! There is Uncle
Lorin; he smiles and reaches out his hands." After
her death, notes of music were often heard from the
closed room in which her plano stood.

A lady in one of our cities who moves in the
higher walks of life, and was strictly orthodox,
monroed without hope, her husband, a prominent
member of the bar, who diede few years ago very
suddenly, without a word to hig wife and family.
She was perplayed with busicese trials, and fail a

She was perplaced with busicase trials, and fall almost on the verge of deepair when a strange thing happened. That well remandered voice whispered anothly in her ear words of counsel and consolidion, which have since been her constant solece and guide, in all matters pertaining to the welfare of herself and family. She says: "I know my, huband lives and it near me, ever ready to cheer and guide by his loving words."

A friend whose sterling qualities have caused the people to prome to him to places of honor and trust in the halls of legislation, has been called to give the last hand class to one who traveled by his side through all the strongles of life to middle ags. We enter the house of death and upon a couch natural as in life, an angel smile upon her lips, has briefs and flowers grouped near, hes the wife and mother, the husband and children, each in their secundance places, with a calm, holy sorrow that breather of heaven. Thus speaks our visings, "we are a peculiar people and profer to waich over and care for our own dead, instead of leaving them to the care of strangers; we confine the same surroundings as in life which assumed the most pleasing to our dear one. Way should we shun the cold clay, ere we left it affers as the grave? Ferchance her freed uptit linguis near, happy to know less them the conductive and mercel as when moring in her home circle."

MAJOR THOMAS GALES FORSTER Sends a Message to the Journal's Read-ers from his Home in the Summer Land.

Land.

[The following communication purporting to come from Major Forster, and given through an estimable lady medium of Washington, is sent us for this issue. In an accompanying note Mrs. Forster says: "I think the message eminently characteristic, and that you can publish it with perfect safety as coming from the source it purports." With this endorsement from the one most competent to judge of its genuineness it is published.—Ed Jour-NAL.]

Should a few words from me in this higher life so acceptable to the readers of this holiday number, I shall be pleased to add my mits to its columns, with the message of greeting from my loved and

Should a few words from me in this higher life be acceptable to the readers of this holiday number, I shall be pleased to add my mite to its columns, with the message of greeting from my loved and faithful wife.

Much has been spoken and written of the wonders and beauty of the spirit life, and some are inclined to believe that nothing but purity and love-likess can enter where the physical is laid aside.

Rut I would like to speak to the erring ones of earth in lones they would not mistake nor misunderstand, impressing upon them the truth of this assertion: that the character, that which has developed with your earth life, does not end or change when the form which covered the soul is no longer needed, but intensified is poursely tetchout a weak, in the land where life is not a dream, but reality.

Let these words be an entreaty to you to improve each talent, each high sepiration, remembering that nothing is lost; and every noble deed or kind enclavor is a gen or star in the pathway through the dark shadows before the full non-lide of giory is revealed to your wondering vision.

It is wisdom to gain by the experiences of others; and as the New Year approaches, good resolutions will be formed by many. Do not forget that they are recorded, and as you live in accordance with them, or break them, you brighten or darken your future with all its possibilities.

The life—the spirit—is of such importance to the creator—as part of the infinite love—that I would I could impress those who give but little thought to the hereafter, that here and now is but the verticule, the entrance way, to the never ending tuttre where happiness and pleasure unfold are awaiting those prejared for such enjoyment.

May the good angle lever watch and direct aright, and may the denirous of earth recognize their ministrations, inviting them to homes purified and hallowed by their presence.

In the shadow of approaching twilight, and also in the shadow of the approaching New Year, I sit thinking only of the past, indifferent to the future, and caring not for the present, I travel backward in my thoughts eleven years, to the time when bound in orthodox, I stood looking toward, and longing to embrace Spiritualism, which had already won the admiration, but not the homage of my soul. I was worn and weary, having been tassed about by the conflicts between reason and common sense, pitted against the false teachings of orthodoxy, stern and unrelenting, in which I had been related—the faith" in which my parents had lived and died.

I had reached that dreadful state of mind white I knew I must obey the command: "Choose re this day whom ye will serya," for I could not retain my orthodox views, and accept the new dispensation. I was afraid to let go the old est I might fail to eternal torment, yet I so longed that I might dare leave the old path to tread the delightful new one. By day and night, whether busy or fide, asleep or waking, my thoughts and desires all ran in the same channel. When this state of mind had carried me to the borders of distraction, a grand spirit came through the organization of my life companion, to whom, by the way, I had not mentioned my mental conflict, and by wise coursel, by proofs, by comprehensive, sensitie, and satisfactory answers to my many questions, settled for me, then and there, the vital points at stake, so that through all these cagning years I have never been exced by a doubt—as to the truth of Spiritualism, nor have I eyer had the shadow of a regret for the church and the bondage in which I lived while serving under its banner.

There are no words in mortal language to compute the value of that hour when through the lips of one wholly entiranced, one whom I knew to be thoroughly honest, I received my "telesse," and was bidden to seek the highest light according to the dictates of my own connecence; to live up to the Golden Bulle; to walk connecence to live up to the

worth, Maine, I learned that a I do not now recall his name— by shirtled on several cocasiogs on his plates, of faces and form the sitters. At that time I will be troiled by a spirit giving the who certainly demonstrated the season an indistinguis wholls:

profile and if possible, would show a bouquet of flowers.

Accordingly, my husband and I, accompanied by Mrs. A. P. Burnhum, at whose pleasant bone we were staying, called upon the photographer. I had the "sitting," and on the plate appeared very distinctly, the form of a young girl by my side, with he face turned exactly as had been promised, and holding in one hand a bunch of flowers.

Now, the photographer was a stranger to me, and there was no possible apportunity for him to decive me, as I went to his roots like any other stranger, and he could not flave had the respotsed due that I was expecting anything but the shadow of my own face. Ever dince that, to me, very remarkable successor, I have bad account faith in the possibility of spirit photography.

Boston, Mass.

Daniel Webster on the Death of His Only Son.

ster, N. Y., encloses the fol lowing star as with the statement that they were written by Webster on the death of his son, and have not been in print for many years.—ED. JOUR

The staff on which my years should lean,
Is broken e'er those years come o'er me;
My funeral rites thou should'st have seen,
But thou art in the tomb before me,

Thou rear'st to me no fillal stone.

No parents' grave with tears beholdest;
Thou art my ancestor, my son.

And stand'st in heaven's account the oldest.

Omearth my lot was soonest cast,
Thy generation after mine.
Thou hast thy predecessor passed,
Earlier eternity is thine.

I should have set before thine eyes
The road to Heaven and shown it clear;
But thou untaught spring at to the skies,
And leavet the teacher lingering here.

Sweet seraph, I weald learn of thee
And hasten to parithe thy bliss,
And, oh! to thy world welcome me,
As first I welcomed thee bathis.

The Lord's Prayer Revised.

'ather in Heaven, hallow'd be Tby name; lake Thy will on earth and Heaven the same; sed us with manna, as daily we need; such us Thy precepts ever to head, orgive us our debtor, make us incline. I temptations assail, lead us we pray, o shun the evil, to choose the right way, uide and direct, oh! Father above; heled and protect with Thy infinite love, tring us at last to Thy borne in Heaven, raise and glory shall to Thee be given.

For the Beligio Phi Prayer.

L. A. CLEMENT.

Since I have learned to lean upon the spirit. I do not marvel at the faith in prayer shown by the Christian. I can understand what was meant when the spirit said through that greatest of all mediums, "Whate two or three are gathered together in my name there will be and to bless." I can realize what the invitation, "Come unto me all realize what the invitation, "Come unto me all realize what the invitation, "Come unto me all realize what he was been yielden and I will give you reali," means. I know why men secosed who before entering upon any great and important undertaking always first invoke the aid of Delity; why the soldier who looks upon prayer as the sign of the cross, is invincible. They have reached up and have taken hole of the source which yields an unexhaustible supply of power when the rieds an unexhaustible supply of power when the rieds and resources of man gives strength to the physical.

Often through prayer a new lease of life is gained for the dring, and disease is overcome by the strength if gives. I would not assume that God or the all-pervading intelligence cuspends natural laws to answer prayer, but rather that as sunshine and shower cause the grasses to grow so the heart implement dby prayer becomes succeptible to spirit influence, and thus & gained the strength that the apilit can bring. I would not assume that we should pray to God, even, for the uplifting of the heart in prayer to him, to Jesus of Nærseth, to the Holy Virgin, to the saints, to our father in heaven, to our mother occupying a seat by his side, to our brothers who have gone before, or to the spirit controlling a medium, or who is supposed to control a hand whose aid we hope to obtain, will bring the blessing just as quickly.

I do not assume that we should get down on our transes, or hide ourselves he in closets, or get out upon the street corners, nor that we should specially humble ourselves, but our hearts should reach up hot blessing sints squickly.

I do not nesume that we should go to two the spirit, selleving that

Traveling in the Spirit World.

In December, 1854, with my first wife I made a visit at the residence of Gov. Talmadge in Fond du Lac, Wisconsin. After a few days I accompanied the Gov. to Philadelphia and New York, to aid in procuring the publication of the Healing of the Nations, a book in which we took a great interest. My wife remained with the Governor's family, a distance of over one thousand miles from New York City. While in New York, one forenon we made a social call upon Judge Edmondes this pariors then on Piffs avenue near Thirty-second street, and there met the Jodge, his daughter Laure, and Doother of the Company of the State of the Company of the Company of the State of the State of the Company of the State of the Company of the State of the Company of the State of the Sta and the same in the farmer. They all spoke to be an appropriate form of the passed burriedly along, and in a few moments as she was in my presence. As I had not the power to see or hear her, and she could only make herself known to the medium, she declined to converse with me upon the subject about which she was anxious. After my residen she trilly corroborated the reportence on that occasion, and gave me many interesting particulars, not important to relate, in regard to her conversations with the spirits with whom she conversations with the spirits with his other returned since, I thought it might be important that such well authenticated facis should he put upon record for the instruction of the public and to excite further investigation as to the great powers of the mind or spirit pay tim the body. On other occasions when I would return from a few days' abserve, no matter bow distants from her, with perfect accuracy.

The public set what good to know that these things occur?

When persons fully realine that their event act is \$TORIES FOR OUR CHILDREN.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silks gloss so essential to perfect beauty. Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast

a gentleman fifty years of age, was fast losing his hair, and what remained was losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of bron it had when I was 25 years of age."

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Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a baid spot on the crown of my head; but now I gladly lay the cap aside, for your Hair

I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and. I am delighted. I look ten years younger."

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others.

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DISEASE

LIVER

Mrs. I. V. Wenner, of Forhshire, Californium
2a, N. F., writes: "I wish to say a few word
a praise of your 'Golden Medical Discovery
and Piesant Purgative Peilets. For five year
revious to taking them I was a great sufferer;
ad a severe pain in my right side continually
to my own work. I am happy to say I am non
thanks to your medicines."

HEADACHE.

wise found it all that uniformly availed to pr "FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Da. Pleaner's GOLDEN MEDICAL DISCOVERY, and good disestion, a fair skin, buoyant good disestion, a fair skin, buoyant good by the blood of th

RHEUMATISM.

istive of mine had been a great sufferer from anit-freum for owards of forty years. The disease was most distressing in her note, causing the skin to crack open on the inside of the fingers the joints and between the fingers. She was obliged to protect e raw places by means of adhesive plasters, salves, ointments and notages, and during the winter months had to have her hands cased failly. The pain was quite severe at times and her general aith was badly affected, paving the way for other diseases to so in. Catarr's and rheumathm caused a great deal of suffering shift on the salt-theum. She had used faithfully, and with a mice commendate preservement, all he remotes prescribed is mice to mean the preservement of all he remotes prescribed by nor physically, our without containing rolled. See afterwards began irealing herself by drinking teas made from blood-purifying roots and heria. She continued this for several years but derived no become, Finally, about to years ago, I changed to red with the most of the red with the containing the property of the part of the containing the part of the containing the part of the p

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took othe bottle, but seemed to be no better. However, I realized that it would take time for any medicifie to effect a change for the chart is would take time for any medicifie to effect a change for the half-a-dosen bottle, and her to continue. She then pursuased a half-a-dosen bottle, and her to continue. She there is not too an improvement. After taking above the seem to the summarised of the seems to have entirely endfeated the salt-pleum from her agusten. She is now over eightly years old, and very healthy for one of such extreme agreement of the seems to have entirely entire the salt-pleum from her agusten. She is now over eightly years old, and very healthy for one of such extreme agreements the steep of which you can make any use year seems to have entirely ten year old, and very healthy for one of such extreme agreements the steep of which you can make any use year seems to had obtain regist by using your 'Golden'. It is in its curative proporties, and as much above the multitude of nostrups and so-called' steems to steem to show the multitude of nostrups and so-called' steems to show the seems to be multitude of nostrups and so-called' steems to show the seems to be seems to be seen to show the multitude of nostrups and so-called 'steems medicines' see the multitude of nostrups and so seems to be seen to be seen to show the multitude of nostrups and so seems to be seen to show the seems to show the seems to be seen to show the seems to show the seems

Consumption, weak lungs, spitting of blood. GOLDEN NEDICAL DESCOVERY CURS Con-sumption (which is Scroula of the Lunga).

Lunga, Spitting of Biood, Shortness of Breath, Bronchitta, Caronio Nasal Caterra, By its wonderful blood, Suprificing, invigora-ting and nutritive priparties. For Weak

GONSUMPTION.

SOLGMON BETTS. of North Cauton, Mismit Os., Ohia, writes: "I have not the words to word the control of the words to the control of the words to write. She was taken with consumption, and after trying one doctor after shother I finally gave up all hope of relief. Healty way poor and having but one doublet in the world; I prayed to 600 that he might show me something; and then it seems as though something did but me to get your "Golden Medical Discovery." My wife took it as directed, and as a result she is so she can work now."

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ed to put incit Price \$1.00 pe

The Dream-Folk at My Fireside.

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(Continued from First Pasa.)

close these come! and all seem moved by a common thought, iffe's betterment, and all breathe of but one way: 'Make use of present power; do your utmost nove!' That thought bronght home is our Sarior born!

What shall make Spirit-land sweeter to me than earth? Will there be higher mountains, broader valleys, vaster seas, brighter akies, dearer loves? Oh! ho; or if so, if I have not eyes to see, soul to comprehend, heart to feel, of what profit shall it be? Death will not give us anything, but simply help us to realize what we have. And if we love goodness more, our bad deeds will not haunt us less! A half-note out of tune, unobservable to three quarters of the race, in the musician's ear is horrible dissonance, producing actual pain. So shall the discords of our lower nature hurt us the more as our thoughts ascend, saill we kill them out-right by a volume of harmonious living! Pure Spiritualism, wheely taught and lived by even a few souls at a white heat of enthusiasm, would almost redeem the world in one decade. Spiritualists deery organization, yet tell me where in nature, grows a thing of use or beauty defiant of this law? Deorganization is death, organization is life. Have we any interest in common? Does our faith mean anything? Let us welcome our angel guests as co-workers, not as infallible popes. There is thoroughly honest work needs doing before the glad tiding of peace and good-will can come unto all peoples.

infallible popes. There is thoroughly honest work needs doing before the glad tidings of peace and good-will can come unto all peoples.

And now appears in a little wreath of lambent fiame a very fair, earnest young ol? face, full of silent questioning. What can I do to hasten the Golden Rule erawhere and how begin? I recognize this psychic visitor as one of an audience of about a thousand, listening twice every Sunday to eloquent lectures, but doing nothing systematically to actualize the spiritual philosophy. "How-shall we set about it?" and the bine eyes blaze with kindled zeal, and-I mentally telegraph across an intervening, impish shadow: "Visit the members of your congregation; inspire them with your desire to act; call a meeting at some roomy residence; organize a White Cross Society, incorporating principles of strictest temperance; bold weekly meetings; institute a direct warfare against evil-speaking, liquor shops and brothels; wake up to the dangers threatened from Catholic opposition to our public schools; let each member give half an hour a day, or two hours a week, to the study of the political situation; attend the caucus before election; brighten up on the question of woman suffrage by reading the history—one chapter a week—compiled by Stanton, Anthony and Gage; inspire your members with an interest in public affairs, and on election day go in a body and vote for clean men; institute semi monthly conversations—don't allow your lecturers to do all the talking; do away with your free public platform, and hold private sociables where a given subject can be freely discussed and selections from standard authors read. Think of the intellectual progress and moral stamina that must necessarily result from such gatherings compared to that produced by promismous "sittings" for mediumistic development.

And now, as the fire burnt low, I fell to desaming of the helpfulness of pure friendship. How many hearts are lonely and desolate, even in the midst of luxury, for want of sweet, unselfah social ties; how i

Sunny Brae, Cal.

UNSEEN WORLDS.

HON. A. B. RICHMOND.

Millions of spiritual creatures walk the earth Unseen, both when we wake, and when we aleep. — Millon.

There was a time in the history of our race then human knowledge was circumscribed by the narrow limits of human senses; all eyond was "terra iscognita," an unknown and, peopled by 'imagination with unseen orms, the gols and demons of mythology, for knew nothing of the earth but what bey could see, feel, taste and smell. Long, ong Engles, had relate her wondrous serots to make developing intellect; his wants egat, invention, and invention created decrease which resched far beyond the boundaries of his former world, opening the heretogen mythology, whose numbers are the avond computation, the stars had dropped heir rays of golden light upon the sunless arth, and yet the mysteries of their forms and movements had defied man's limited islon and aching eyes. When the spirit of newtices and to him, "Let us make an eye," Make an eye?" There was a time in the history of our race

which had befallen his sister.

A year and a half passed by when I releved a letter from Miss B. eaving that she was earlierjens, and the words olasty. "Yee," said invention, "we will make sept that shall be tearless and tireless, and would be in Chicago in a present of the amount of the amount

and told him to look above him; and he turned his gaze upwards, he saw at those gems in heaven's blue coronet either world's similar to ours, or sun, meters of systems, each with its retinus tellites revolving around it. "Art thou ished?" said Invention. Then the spirit of to a drop of water pendant frem a of grass, just dipped in a pool by the ner wind.

hat seest thou there?" he inquired. hy," said man, "it is a drop of water, and med of the mist that but yesterday was ag in the annheam."

in the gond of invention again took some a of crystal, and after he had fashloned irranged them with cunning art, he said an: "Here is another eye I have made, a thee it chall be an open seconds to conties and wonders of an unseen."

And when man looked behold the of water was transformed into a world iniciour, teeming with life, in which ands of perfectly formed animated become in unconfined freedom, lived propagated their species and died, mjord, infer little lives that spanned heaver a day, with as much pleasure

On every bush, on every tree, on every flower, is a world unseen by man's unaided senses. Impalable forms float around us on every side; intangible beings sport in the air we breath, the water we drink; and the food we eat; all are food me eat; all are composed of chemical elements, as real and substantial to themselves as we are to one another, yet as invisible to us as are spirit forms, or the world of attenuated matter in which they live.

or the world of attenuated matter in which they live.

It is both illogical and unscientific to assert that because we do not see or feel matter in all its unknown combinations and organizations, that such do not exist. Science does not yet know to what extent matter may become attenuated, or what diversified forms it may then assume under the laws that govern it.

may then assume under the laws that govern it.

In the process of attenuation we commence with platinum, the heaviest of known elements, and descend through a series constantly diminishing in density until we arrive at hydrogen gas, the lightest of known substances, a cubic foot of which weighs only two and a quarter grains. Here Science is compelled to pause for want of more delicate instruments of observation. But is it possible that the process of attenuation stops at precisely the point where man for lack of more perfect means of 'investigation can, as yet, go no farther? Sorely not; and the logic of science asserts that the process of attenuation may go on until matter will be found to exist in a form as much more attenuated than hydrogen gas, as it is than platinum; and if it so exists, who can tell what beautiful forms it may assume, which although intangible to us may be perfectly fitted by creative power for spirit life and happiness. Within easy reach of the reflective mind is conception of a Spirit-world composed of matter as tangible and real to spirit life as is our world to us, and yet as ethereal to us as is the palace of Drake's "Sylphide green," whose

"Spiral columns, gleaming bright, Were streamers of the notitiern light; it cuttains light and forely flush. Was of the morning's resy blush; And the ceiling fair that rose aboun, The white and testier; fleece of noon."

was of the morning's rosy blush.
And the celling fair that rose aboon.
The whi's and teathey seece of noon."

If investigation has revealed to us multitudes of unseen worlds unknown to man before the invention of the microscope, why may not further researches discover other unknown realms of life and intelligence? The Bible does not assert the existence of animalcules, as it does that of spirit life, yet science has discovered them, and the worlds in which they live; it has told us their habits and minutely described their internal organism; and if we knew from the pages of Holy Writ, that there is a spirit existence we have only to inquire; where is the theater of its action? We have only to learn the locality of its world, and the laws that govern it, a task apparently much more easily accomplished than a search after a life not known to exist. What the lense and the mirror were to the discovery of the unseen worlds above and around us, so may spiritual phenomena be to a life beyond the grave. Then, indeed, will the millennium have come. Then will demonstrated truth take the place of hope and faith. Then will death be disarmed in the very hour of his victory. The grave will no longer be looked upon as the end of man, but as the cradie of his lafancy, and as the certainty of immortality will be known to all; so all will strive to live in such a manner as to me tite requirements for future happiness. This is the beautiful philosophy of Spiritualism.

WAS IT A CASE OF OBSESSION?

MRS. MARY A. AHRENS.

Late one Saturday evening my friend, Miss B., came to see me, being in great distrees of mind, saying she had been writing with planchette and had received a communication from her father who urged her to see me, as I would tell her something of importance. In vain I pleaded tilnees and disincilination; I had at last to yield to her entreaties, and so I placed myself in communication with her father. This message came: "Kitty, I want you to be prepared to hear news from home that will surprise and sadden you." den you."
"Is it about my mother?" was the next

"Yes, it is; she is coming over soon. I can't tell you just the hour, but it will be very

tell you just the hour, but it will be very soon."

These answers came so clear and strong, they could not be mistaken. Miss B. bade me good night, and thought no more of the occurrence until the next day about 10 o'clock, A. M., when she came to see me. On her face was the indication of strong emotion; in her hand a telegram she had just received from Bochester, N. Y., bringing her the news of her mother's death; also requesting her attendance at the funeral. Miss B. doubted the possibility of reaching there in time, as she could not leave Chicago until Monday evening. Now she put the question: "Should she go, or wire a reply that she could not attend?" She was advised to leave for Rochesthe next night at 8 P. M., as they would hold over the funeral until she arrived.

Saveral months passed by, when one day I met a mutual acquaintance. I inquired when she had heard from Miss B., and if she knew why she remained away? To my surprise I was told that Miss B. was 'insane. Her brother had come to the city to look after the effects, and lold her of the affliction which had befallen his sister.

A year and a half passed by when I received a letter from Miss B., saying that she

advance of the younger one; at a glance I understood who my unannonneed visitor was—it was Miss B.'s mother. I passed by the woman of shade or shadow, and took into my arms the woman of real substance. When the greeting was over and my friend seated, I told her that her mother had come with her. At this she burst out crying and said:

"Oh! I want to tell you all about it, all I have suffered since I saw you list; perhaps you can explain it to me. You know how I was called home to attend my mother's funeral, and that I had doubts if I could get there in time. It was just as they (meaning the spirits) told me it would be; they did wait for me. I found my brother almost crasy with grief and remove; he had blamed himself that mother had died alone, and now that she was dead, he remembered that he had not always been as thoughtful of here as he should have been, for mother was blind nearly two years before she died. My brother's grief was dreadful. I could not hear to see him cry as he did. He was sitting beside my mother's coffin. Jint before they put down the lid, I went my to him and put my arms around his neck to comfort him. I become him, it is not not cry in such a manner.

When I raised up I felt so queer and strange. I knew where I was and what they were doing and saying, but I could not see, and I was so afraid of failing that I hesitated in my step, so they took hold of me and helped me. We burled our mother.

"The days came and weut, and still the queer feelings remained. One other distressing thing happened: I dared not eat the great fear that they wanted to poison ms, so I nearly starved. All this time I seemed to have a double consciousness. My friends believed me Insane. What I suffered no one can tell. At last my friends neglected me. I was in the hands of relations who talked and planned about the chare of the estate, and how it would be better if I should die rather than live such a wreek. One day, my brother told me he would take me to Buffalo to see some eminent, physician. I consented gladly to go. My brother deceived me cruelly; he did take me to Baffalo, but to an insane asylum. I pass the horror of that time; suffice it to say that in just three days efter I had entered the asylum, as sudden as it came, all the queer, old, strange feelings left me. I was better. The doctor wrote to my brother to come and take me out. My brother did not come. For three months I remained in the asylum. At last the doctor wrote my friends he would cause an investigation to be made. Well, I got out offy last week, and just as goon as I could I started for Chicago."

During the recital of this strange and thrilling experience, I had noticed from time to time, that the shadowy form of the mother would come before me. I had a double consciousness, and such a feeling of sorrow came over me that I felt like one in despair. What was the explanation? I questioned Miss B. about her mother's condition previous to her death. As I have said, she was bilind, having a fair share of strength, enough so that she was an in their way, and that they were going to poison her, so that it was well known to some of her friends that she refused food frequently because of this fear. One other point in my fr

neral.

I have briefly outlined one of the most interesting cases in my own experience,—a case well known, and I could bring several witnesses, residents of this city, who would verify the facts.

Let unbelievers scoff; the facts remain. Let believers in spirit communion explain it, and tell me how it is that an intelligence, clear and strong enough to impress its wishes

it, and tell me how it is that an intelligence, clear and strong enough to impress its wishes upon my brain and prove a safe guide, as was the intelligence calling itself father to this woman, could not guard and protect har from the annoyances and even perit which came to her when standing beside the dead. The spirit of the mother fastenesitself like a vampire upon her, changing the young woman into an old one. Let the wise ones, who know all things, answer this: Why, just as soon as Miss B. was surrounded by new conditions, was the spell broken and she clothed in her right mind?

FORTY-THREE YEARS Of Change in Churches and Spiritualism

BRONSON MURRAY.

Forty-three years ago, passing the night at a tavern in Peru, III., I learned that the elevenyear-old daughter of the landlord had told her
parents that while sitting on the floor playing, her deceased grandmother had appeared
to her and said she would be taken sick in a
week and would come to join herself. Returning from my trip I learned that the
child soon after was taken sick, and the
doctor called in, who said that she would be
quite well the following Wednesday, and
that the child had replied in effect: "Yes! I
shall be well then, but not in the way you
mean." I learned, too, that on the day named
the child had died peacefully and contentedju, saying she was going to join her grandmother.

As is stated of Mary of old, I pendered

the child had never as going to join her grandmother.

As is stated of Mary of old, I pendered
this thing over in my heart and wondered
what it could mean. Could it be possible
that deceased persons could revisit these
left behind? Could there be substantial fact
embodied in such child prophecies? I decided I would watch. Jesus had said that
"these signs shall follow them that believe,"
etc., and had inculeated watching as essential for such as would learn of the day of
the coming of the greatest good. I watched!
I found that the self-important and showy
and stylish of the church members, together
with their pastor-teachers, had no faith in
those sayings as applicable to American life.
I found among the poor and humbler church
members a faith that such things might be
true even of the present day. As I watched I
soon began to hear among them of extraordinary occurrences.

An Irish Catholic domestic had "died" and
in passing away rejoiced in declaring that
the room was filled with angels. Then a

ence of a deceased sister as she left the body.

All these and many other signs came in Ottawa, Illinois.

Next, came thither newspaper reports of strange doings at Hydesville, N. Y., with the story of two children having invented signals for communicating with the "dead," who were said to be alive enough for that and of their prophecy that the knockings and communications were to become universal and were to go round the whole earth among all peoples. Soon after, I heard, at my uncle's house, at Oswego, N. Y., those raps, and had intelligent messages, purporting to come from ancient members of my own family of whose names and sustance une of his knew, but inter inquiries proved to have existed in England. None but our own family were present there. After that, in hurried succession, came to me planchette writing, under the hand of my sister who, a stringent church member, denounced Spiritalism as the work of the dwil. But then her planchette announced a message, signed Washington Murray, a brother some time deceased; also came the death of an uncle by marriage who, though forty yours a consistent church member and trusted deacon of

elder, had been afraid to die, worrying three months about death while on his sick bed. But he was reconciled to it and gladly halled its advent after a half hour's vision, in which was presented to him, as still living and smiling, the persons of his leceased daughter and deceased fellow deacon, the former saying to him, "Father, why are you afraid to cross that river? I have crossed it!"

former saying to him, "Father, why are you afraid to cross that river? I have crossed it?"

Then later, my own hand was involuntarily controlled, and through it was done writing and drawing, concerning which, and its purpose, till it was complete, I was a curious and interested onlooker, wondering what would come. After these came interviews with Foster and Slade with independent slate writing and other tests, Later my married daughter, losing her flat-torn, had her hand controlled to wrist-torn had her hand controlled to wrist-torn, but her had controlled to wrist-torn by married daughter, losing her flat-torn, had her hand controlled to wrist-torn, but her her highest highest

Rev. Heber Newton, the honest preacher at An-hon Memorial Church, N. Y.

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rs of the Journal are especially requirems of news. Don't say "I can't wri Alles

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FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Tele graphy, and Kindred Topics.

A Scientific Fact Demonstrated-The Proposition Stated and Explained-Explana tion of the Instruments Used-Test Exper imente Submitted in Proof. (Copyright secured. Right of translati

In the interests of science, and science only, attention is earnestly invited to a can-did examination of the evidence herein sub-mitted in proof of the following PROPOSITION:

A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument.

I shall show that this proposition is susceptible of the most rigid demonstration, and I invite the closest scrutiny, both as to the premises laid down and the methods of reasoning employed, so that at the close of this series of papers, each reader may see and know for himself that this conclusion is necessitated.

EXPLANATION.

Carplain the proposition as well as the intruments used.

The proposition is categorical—that is, includent on thing disjunctive nor hypothetical, ither in thought or expression. As a parliel proposition we might say,—a New York nerchant can communicate with an Omaha merchant by means of an ordinary telegraph natrument. The exact parallelism of these we propositions will be further shown after volating.

Reserving the history of its discovery for a future paper, or for the book which will appear in due time under the litie of this article, I shall proceed to the more important question of genuinenese; and that question must depend on the utter impossibility that Mr. Rowley, or any other person in the fiesh, can produce a single tick upon the instrument, under the conditions in which it is daily operated. No evidence short of this can have any scientific value.

The instrument consists of an ordinary telegraph key included in a box just large enough to contain it conveniently. The box in this instance is seven and three-fourths inches long, six inches wide, and two and a half inches deep, outside, meanurements; the sides being made of soft wood and the top and bettom of sists. These dimensions are not essential, however. A telegraph key included in a box with elast top and bottom is sift in the sneecestry. The key is—carried fast to the box of the box. The top of the box works on things, but there is no connection whatever between the top and the key withit. There is a slender strip of brass fastened to the top of the key lever and

reaching collegily the toward the state top-this strip, which looks like a spring, is only a branch of the key lever, and would not be needed if the key lever itself were bent up into the same position. The force which closes the key is applied at the end of this branch lever. As generally used, the amount of force necessary at that point is one ounce, and when this force is applied and the key closed, the end of the branch lever goes downward one-eighth of an inch, parked which is due to the proper motion of the main lever and part to the bending of the branch like a spring. The instrument might be more lightly adjusted, requiring less force and causing less bending of the branch lever, but this is the way in which it was working when tested on different occasions before swrail witnesses. Tests with the in-strument placed upon delicate scales and va-riously adjusted, will be given in a future paper.

stroment peace, will be paper.
This key is connected with a common telegraph sounder and battery, by two wires leading out through one end of the box alleading out through one end of the box alleading out through one end of the box alleading out through one and the battery may the battery may the battery may be sentenced. together forming what is known to tele-graphers as a short circuit. All the parts stand on the same table, or the battery may stand on the floor, but there are no wires en-tering or leaving the room, nor rouning to any other part of the room nor to any other part of the apparatus. All the pieces are loose on the table and can be picked up and examined inside and outside, underneath and everywhere. In fine, it is a common short line or local circuit, but the key which makes and breaks the circuit, and thus con-trols the sunder, is shut up in a box and so environed that no man, medium, mesmerist, nor any other kind of human being in the flesh can obtain a physical contact there-with.

wire before, Secause I have seed the instrument used without it, and it appears to worl just as well. Neither are the storage plates necessary, but I will in the proper place explain the use that is made of these parts it economizing force. I have taken them out in the midst of an interview, and there was no interfuption whatever in the messages received. For simplicity, I preferred to separate the essential from the nonessential parts, in explaining the instrument.

Now, to resume the parallel proposition For a New York merchant to send a message by telegraph to an Omaha merchant, it is

For a New York merchant, it is necessary that there be an operator in New York who can so operate his key as to senthe message, and an operator in Omaha when can read from the sounder to receive the message. The New York merchant is to be can read from the sounder to receive the message. The New York merchant is to be supplanted in our special case, or spirit telegraph, by an independent intelligence purporting to be the spirit of one Doctor Wells; and the New York operator, or the one who so manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaintance of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others besides Dr. Wells have sent messages through this instrument, and other departed opera-

correnta.

The parallelism of these propositions is further shown thus: The New York operator's key "makes and breaks" a circuit ofer the main line to Omaha and the current from the main battery, so manipulated by him, operates the lever of a relay instrument in Omaha. That main current is too feeble to operate the Omaha sounder; hence the lever simply open and local circuit in which the

ler is situated in ever

Our sounder is situated in every way like the Omaha sounder; that is, in a short local circuit. Our key in the box controls our sounder; just as the Omaha relay lever controls that sounder; so that our key is virtually a relay lever; so that our key is virtually a relay lever; so that our key is virtually a relay lever; so that our key is virtually a relay lever; so that our key is virtually a cocond key. Thus in ordinary telegraphy, a relay lever is made to do duty as a key to a second or local circuit, whilst our forces use an actual key lever for that purpose.

New, as their relay lever is operated by the current passing from the main battery over the main line, so the key in the box is operated by a current of animal magnetism passing from, or rather propelled from, Mr. Rowley is body, through the box, and manipulated within the box by the spirit of John Rife, who makes and breaks that current of makes and breaks the current on the main line. Mr. Rowley's body corresponds to the main battery, and generates this animal electricity and magnetism, as doos every animal body, in the herve cells of the brain and wherever the nervous gauglia overlie the nervee throughout the body.

It should be noted in this connection, that

when the instrument is being operated. Mr. Rowley is not in any abnormal condition. He is not in a trance, nor hypnotized, nor in any other artificial or peculiar state, however slight. His mind is not controlled in any way, and when he is well and the weather is favorable, he feels to "control" in his body. He merely lays his hand on or near the box, and the messages flow in as though his act had simply switched another line into the office. Our replies are given verbally, as if speaking to the air; but our thoughts are also sometimes read and answered just the same as if they had been spoken.

wered just the same as it they has been spoken.

Pursuent to the main question, there are now several subordinate propositions to be established. It will be noted, too,

1. That the main question presents three principal phases,—Physical, Mental, Moral,

2. That the physical and mental are all that are embraced in the terms used.

3. That the moral aspect depends for its force on the other two; that is, no communication received is morally binding upon us, until, through the physical and mental phases, we have proved the communications genuine.

phases, we have proved the communications genuline.

The subordinate propositions can be classified under these three heads, but the experiments made in proof of them have often been purposely so devised as to test two or more phases in the same act or trial; and where the general harmony remains intact despite this severe cross-questioning of Nature, the propositions are not only demonstrated, but the doubter is furnished with line upon line and precept upon precept, until the volume of testimony thrust before him becomes overwhelming, and to doubt is impossible.

Under the head of Natural Philosophy or Physics, we shall prove.

1. That the key in this box is actually manipulated.

purpose.

4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box or wires leading to the box.

5. That the force which does operate the key, actually presses upon the end of the branch lever.

sires leading so

5. That the force which
key, actually presses upon the end or
branch lever.

6. That there is no more pressure within
the box at that time, than just enough to
close the key perfectly.

hat there is a current of animal maghat there is a current of animal maghat there is a current of the key is ope
the key is

7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is

not operating.

8. That the intelligences controlling this instrument derive that current from Mr

Instrument derive that current from Mr. Rowley's body.

9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time.

10. That there is an electric current in the spiral wire which runs across the inside of the box.

11. That the state top has a coust have of residual magnetism. 11. That the state purchase the property of the clate top is more highly clared when the key is being operated than when not.

13. That this charge is animal magnetism.

not mineral magnetism.

14. The physical rationale of the opera

Under the head of Mental Philosophy and Psychology, we shall prove, i. That Doctor Wells is an independent

intelligence.

2. That he can obtain information actual lobservation of material things

actual loservation of massis.

3. That the intelligences controlling this instrument are disembodied spirits.

4. That the communications received through this instrument are independent of Telepathy, Mind Reading, Trance, Clairroyance, Hypnotism Statuvolism, Psychometry, or any other psychological operation possible for human beings in the flesh to

possible for numan perform.

5. That the flow of animal magnetism is not subject to Mr. Rowley's will.

6. That different states of his health aftect the supply of magnetism.

7. That different states of his mind affect the supply of magnetism.

the supply of magnetism.

8. But that yo variations in his mind or body affect the character of the messages received: that is, that the controlling force, make no use of his mantal powers, and that therefore, thecommunications received are not tinged with his sentiments, nor in any way inflorenced by his beliefs.

9. That the Psychology of Cognition in us, as investigators of this subject, is complete; that is, that the testimony is such that according to all received rules of ordence, werey sane man who inderstands the meaning and appreciates the force of this testimony is compelled to accord the concusion. Under the head of Moral Philosophy I shall consider the most diwres eeets and creeds, but only in a scientific point of view. Theology is not Moral Science. Such fundamental questions as "free moral agency, are not the special properly of any class or race of humanity. It is just as pertinent for ecience to investigate the origin and nature of twit, as the erigin and nature of two; and when discovered and proven, it may be no less surprising than that but lift, if any, of the iron in the earth is native, but that much, it not all, came from above, but that much, it not all, came from above,

(meteoric), and always mixed with something better (nickel etc.) Once for all, let me say, I have no pet doctrine to uphold, nor any obnoxious dogma to overthrow. Seeking truth only for truth's sake. I am not afraid to know the truth. So, when by experiment I put a question to Nature, I have not the slightest choice whether the answer be yes or no, providing it be true. The truth being established, every one is at liberty to incorporate it into any religious belief with which it will. harmonize, but by the laws of mental science, no one cas with impunity reject it. It is in this spirit that the following experiments have been conducted, and the report of them in these papers is now submitted in the bope that the public will received in the spirit in which its given,—not as an attempt to clash with preconceived ideas, but as an honest, earnest effort to discover truth for its own sake.

OMANGE AND GENERAL RET

EXPERIMENT.

[The following is a verbatim extract from an interview held on August 3, 1887, taken down in short hand, and is given in explanation of another interview of August 15, the whole of which is submitted verbatim.]

— 513 Frospect St., Cleveland, Aug. 2, 1887.

Dr. Wells.—Yes; it is necessary. We actually more the key.

G.—Can you tell me at just what part of the key you apply the force that moves it?

Dr. W.—At the end, and from above downward.

the key you apply the force that moves it?

Dr. W.—At the end, and from above downward:

G.—Right over the hard rubber handle?

Dr. W.—Yes.

G.—What is the nature of the force that you apply to the top of the handle?

Dr. W.—Animal magnetism.

G.—Is there any test that we can place inside the box to detect the presence of this animal magnetism?

Dr. W.—I hardly know what it would be. I know of no instrument that responds to this force alone; that is perfectly.

G.—is there any cly—leal or any graphic process the will be alfected by it.

[Figure one is the telegraphic signal for "wait a minute."]

We engaged in conversation during which I explained to Dr. Whitney and Mr. Rowley the plans I proposed to pursue for photographic tests for electric light or any other luminous appearance within the box during operation. In about five minutes Dr. Wells returned with the following:

Dr. W.—Tissue paper cu: into fine strips with one end attached will respond to this animal magnetism, but I do not see how you are going to detect the response or see its movements.

Dector Whitney Inquired: Could we take

novements.

Deter Whitney inquired: Could we take tissue paper cut in strips a little longer than the box, and by letting their ends profect, observe whether they were moved on the inside?

Dr. W.—It is better to show with the course of the country of the count

side?

Dr. W.—It is better to suspend them above, with the lower ends just off the slate. They should be at least an inch apart, and about eff or eight inches long.

G.—They ought to be protected from air currents, I should suggest.

Dr. W.—Yes.

G.—Is there any light within the box that would be appreciable to any one who had been in a dark room?

ould be appreciable to any one who had een in a dark room? Dr. W.—There is no light that could be

Dr. W.—There is no light that could be seen at all?

G.—Does the current of animal electricity follow the slate?

Dr. W.—The main current that we propel follows the wire and not the slate; excepting, of course, that it goes crosswise of the slate.

Does it run on the surface of the slate, as through the air independently of the

or pass through the air independently of the siste?

Dr. W.—It has a double motion. It revolves spirally around the wire as an axis, the slate being only a porous substance through which this magnetism passes.

[The remainder of this interview was largely metaphysical, and will be given in another paper.]

CLEVELAND, Aug. 15, 1887. Dr. W .- Good afternoon, Professor. How

re you? G.—73. Doctor, I'm pretty well, thank you. [73 is telegraphic numeral abbreviation or "Love to all," or "accept my compli-

ments."]
The frame holding strips of tissue paper, suspended so as to be above and near to the slate, was now placed in position. The doors and windows were closed and every make the apportment as easpended so as to be above and near to the claste, was now placed in position. The doors and windows were closed and every precaution taken to make the experiment as delicate and accurate as possible. The frame was shaped like a comb roof of a letter \(\), and stood firmly upon the table. Six strips of white tissue paper, eight inches long and from half to three-quarters of \(\) inches long and from half to three-quarters of \(\) inches long and from half to three-quarters of \(\) inches index side of the ridge piece; and the inclined sides of the frame were closed by two large pieces of cardboard meeting at the top. This prevented Mr. Rowley from seeing the papers, and enabled Dr. Whitney and myself to note during the progress of the experiment, that all variathoes which indicated design on the part of the operator, were necessarily independent of Br. Rowley's intelligence, and were therefore directed by some other operator who operates with the ferce derived from Mr. Rowley's body. But swifences must be seen to be fully appreciated, but the merricitia of them is ecough to show to you, my candid reader, that you have the same reason for believing Dr. Welfas intelligence to be independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten independent of Mr. Rowley's mind, that you have for believing yourself to ten mind the part of the mind the mind the mind the mind the mind the

The frame was left open at the ends, first, to en ble ut to observe the progress of the experiments, though that could have been done through glass plates; but more especially to give an opportunity of testing whether the currents of animal magnetism are independent of air currents. Mr. Rowiey sat at the east side of the table. Dr. Whitney sat at the north end of the table, and I at the south end; both of us well back so that even our breathing should not affect the paper strips. All being ready and the strips hanging perfectly quiest, I asked Dr. Wells to take advantage of any imperceptible swing in them, and so time his dashes as to increase their motion and let us see how they would perform. [This remark concerning the timing of dashes so as to increase an, to us, imperceptible motion, will be better understood in connection with an experiment with magnetic needs to be described in the next paper. A still more severe test on independence of intelligence is also in-

iment with magnetic needle to be described in the next paper. A still more severe test on independence of intelligence is also inseparably connected therewith.]

Mr. Rowley then placed his hands to the front corners of the box, and at the very first dash it was plain that there would be no necessity of timing for imperceptible motions. All the strips moved—at first gently toward Mr. Rowley—but before a dozen dashes had been made, there was a general agitation among them, and it was evident that some invisible power different from air was stirring them up lively. After a minute or two spent in this irregular rating of the sounder, the messages were resumed.

Dr. W .- Can you read this?

a minute or two spent in this irregular ratiling of the sounder, the messages were resumed.

Dr. W.—Can you read this?

G.—Ohl yes, but 1 am at present watching more particularly the motion of these strips of tissne paper, without much reference to the sense of the writing. Can it be spasible that any of this motion is produced by aircurrents?

Dr. W.—No; it is not. These are genuins currents of animal magnetism. It is from the magnetism below.

This was writing very rapidly and a this point the speed of the writing was increased to such an extent that neither of us conid read enough of it to make the sense complete. I should judge it to be about fifty words per minute. Mr. Rowley remarked, "That is too fast for me." The rate was then reduced to about forty words per minute and we read the following:

Dr. W.—We are writing as fast as we can so that the current rises more rapidly. The more rapidly we can move the key, the more atmospheric disturbance above the top of the box as a matter of course. If you had any other way to detect, you would find a current passing constantly across the slate in a transverse direction. But for the fact that there is a small or rather a weak current from jeft to right or from south to north, we would give a great deal more motion than you nowkse.

G.—Would there be any difference if we should turn the table around east and west, so as to cross the current of the earth's magnetism?

Dr. W.—The earth's magnetism affects it but very little, so that it would not be altered very much by changing it east and west, so as to cross the current of the earth's magnetism?

Dr. W.—The earth's magnetism affects it but very little, so that it would not be altered very much by changing it east and west, so as to cross the current of the earth's magnetism of the aura of the medium with us when fire go from place to piace and wish to come in contact and en rapport with a mortal. Our time is so much taken up that it is impossible to carry on a line of experiments that would be highly satisfactory t

The Painlessness of Death.

Dr. William Munk, F. S. A., has publishe little book on Eutnanasia (Longmans, 1887)

a little book on Entanasia (Longmans, 1857), which contains some interesting facts. It has no more ambitious aim than to give some instructions as to the medical management of the dying, and is not, as the title might seem to imply, a defense of the painless removal of a hopelessly diseased person. The author has collected the opinions of a number of competent authorities as to the usual painlessness of death, and lays especial stress on the evidence of those who have been restored from the state of apparent death by drowning. He points out from many recorded cases that the process of death is pleasant, but that of recovery is often one of great bodity suffering. The point is interesting to me, as I have my own personal experience, already recorded, in the matter. At a meeting of the "Psychological Society of Great Britain," an account of which will be found in the Spiritualist newspaper of June 4th, 1875. I recorded my sensations when tipes from a boat on the Isla. I was run down by a practising eight, and went as near being drowned as could well be conceived. "A strange peacefulness came over me. I recognized fully that I was drowning, but no sort of fear was present to my mind. I did not even regret the fact. By degrees, as it seemed, though the process must have been instantaneous, I recollected my life. The link was—Well, I am drowning, and this life is done with. It has not been a very long one,... and so the events of it came back to my mind, and seemed to shape themselves in outline and move before me. It was not that I thought, but that objective pictures of events seemed to float before me. as though depicted on the mass of water that weighed upon my eyes.... The events were all secones in which I had been an actor, and no very trivial or unimportant ones were depicted, though they were not all serious, and some seemed to float before me in bodd in a was a necessary and a secone of the series of most unpleasant sensations which were attendant on resuseltation."

At that same meeting I quoted a case be

ing.....but, like a patient under chloro-form, experienced no palo. Each blow was naturally more-severe than that which had preceded it, and I distinctly remember thiuk-ing—Well, if the next is harder still, that will be the end. Like persons who have been rescued from drowning, I remember that the recollection of a multitude of things rushed through my head, many of them trivialities or absurdities which had long been forgot-ten."

or absurdities which had long been forgotten."

And now for the narrations of the orthodox man of medicine. He quotes Sir Benjamin Brodie, Dr. William Hunter, and Mrs. Savory's among others, to show that, in their judgment, the actual process of dying is not usually painful. And then he goes on to give cases of resuscitation which prove that the loos of consciounces is painless, and the "process of recevery often one of great bodily suffering." The first case is that of Admiral Beaulort, as described by himself in a letter to Dr. Wollaston in his "Autoblographical Memoir of Sir John Barrows, Bart." (London, 1847). When a youngster on board one of ther Majesty's ships at Portsmouth, he felinto the water and sank. "From the moment that all exertions had ceased," writes the Admiral, "a calm feeling of the most perfect tranquillity superseded the previous tumultations sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now rather of a pleasurable cast partaking of that dull, but contented sort of teeling which proceeds the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which deless all description—for thought rose after thought with a rapidity of succession that is seemed to be invigorated in a ratio which defice all description—for thought rose after thought with a rapidity of succession that is not only. Indescribable, but probably income thought with a rapidity of succession that is not only. Indescribable, but probably income thought with a great measure retrace; but over now in a great measure retrace; but over the over that had taken place, the awkwardness that had produced it, the effect it would have on a most affectionate father, and a thousand other circumstances minutely associated with home were the first series of reflections that occurred. They then took a wider range—our last cruise, a former voyange and shipwreck, my school, the progress I had made there and the time I had misspent and overlures. Thus traveling backwards every past incident of my life seemed to glace on a here stated, but the picture filled up with the very minute and collateral feature; in short the shole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or the control of the control of

wrong, or by some reflection on its cause or its consequences: indeed many trifling events which had long been forgotten thenerowded into my imagination, and with the character of recent familiarity." About two minutes passed before the Admiral was reacued, and his seensations on returning to consciousness were most painful, both in the way of nervous apprehension and dread, "a kind of continuous nightmare," and of actual bodily pain. "I was tortured with pain ail over me."

Sir Benjamin Brodie (Works, Vol. 1, p. 184) gives a parallel case: "A sailor, who had been snatched from the waves, after lying for some time insesible on the deck of the vessel, proclaimed on his recovery that he had been in heaven, and complained bitterly of his being restored to life as a great hardship. The man had been regarded as a worthless fellow; but from the time of the accident his moral character was altered, and he became one of the best behaved saliors in the ship. De Quincey gives another case. A near relative of his in her childhood had fallen into a river and was with difficulty rescued. "She saw in a moment her whole life, clothed in forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously; and she had a faculty developed as suddenly for comprehending the whole and every part.

Fort five years had intervened between the flast time and the last time of her telling me this anecdote, and not one lota had shifted its ground amongst the incidents nor had any of the most trival of the circumstances suffered change."

It is a blessed thing; for death in itself can never be anything hat repellent, that the physical terrors of it are more apparent than real. It is a merciful thing that the mind would seem to be more occupied in gathering up the threads of past experience than in speculating on the unknown future. All is beautifully natural and orderly. The body that conditioned the spirit is no longer needed, and it fades and dies as the automn leaves. That is all.—"M. A. (Oxon.)" in Light, Londo

Confidence in Spiritual Philosophy.

HON. J. G. JACKSON.

HON. J. G. JACKSON.

I met an old acquaintance the other day, on a street car, and in the course of a somewhat prolonged chat, which continued for a time as we walked together after alighting from the car, something like the following conversation ensued:

"Are you," he asked, "as full a believer in Spiritualism as I remember you were some years ago?"

"Ohl yes," was the reply. "My faith in Spiritualism rests, not alone upon the disconnected facts recorded in history or observed in the present age, but on the very nature of things—is in fact a result of what we may call the universal philosophy of all life, as revealed more and more by scientific research."

"I would like very much," he replied, "to

"I would like very much," he replied, "to be assured of the genuineness of the communion with departed spirits, but have seen so much fraud practiced by mediums that my faith is shaken. I saw the great medium Slade once and was satisfied that he, too, was tricky. Then we have frequent reports of fraudelent materializations and scarcely know what to believe."

I replied but when you meet with a local trick of the processing power of sound currency? In fact, does not the very issuing of counterfeits indicate strongly the existence and value of the genuine?

But (going on to assure my friend) the "I would like very much," he replied, "to

the very issuing of counterfeits indicate strongly the existence and value of the genuine?

But (going on to assure my friend) the serene confidence felt in the possibility of a limited communion between this condition of life and the next, is not dependent, as before stated, any more upon recorded facts and observations than upon the great science of life, considered as a unit or grand connected whole.

Through growth and development the earth during lifnitiess mons of time, has condensed to its present mineral, liquid and gaseous form. These minerals, liquids and gaseous form. These minerals, liquids and gaseous form. These minerals, liquids and gaseous form of the laws of unseen forces, acting within and from without, have developed the forms of plants, trees, flowers, fruits—not as independent creations, but linked by, and supported by, the crumbling and disintegrating mineral substances. The insensate plant (as we consider it) is, perhaps, still more closely linked with the conscious individualized sensate animal. The very structure of some flowers typify and take on the shapes of animal life. The propagation of plant life is, produced, as in the animal, by the co-operation of the male and female elements, actualized through appropriate organs.

The plant and the animal are therefore links in the same chain of causation, so much so that we can in some cases scarcely say where the sensitive plant becomes the conscious animal. They belong together.

Animal life has grown and progressed from the lower to the higher as science abundantly demonstrates. Man, we are pleased to assume, is the ultimate development—the grand "multum in parco" of all that has gone before, yet he is a part of, and intimately correlated to, what has preceded him.

and exalted to its highest; neither as taught by Jesus himself, nor as corrupted by the scholasticism, the superstitious or artful schemes of its fanatical or designing followers; but on the contrary is a species of idolatry in the worship of a phenomenal man, an earnest reformer, according to the light that reached him in a darkeased age, himself being an extremist, deceived in certain lines of thought and lacking the foiness of knowledge necessary for the truly rounded and perfect character towards which man is competent to appire.

character towards which man is competent to aspire.

Moreover, let them appreciate and teach persistently, the universal reign of law in opposition to that corrupting doctrine that crime and transgression have been vicariously atoned for; until that idea be exploded as contrary to divine order and government, there can be no lasting salvation for Christian people—no perfect growth, either here or hereafter, in full accordance with the Infinite Will.

Hockessin, Del.

A Protest Against Dr. Wolfe's Recent Article. .

Article.

To the Editor of the Beligo-Philosophical Journal:

I have been a careful and delighted reader of the Journal for more than three years past; have entered into deepest sympathy with you as you pleaded for the truth; have admired your sterling independence as you throw hot-shot into the ultra-orthodox camp; have cheered you as you exposed fraud, no matter where you found it, and though I have differed with you again and again, yet as an exponent of the iruth, of a more liberal belief in scientific and spiritualistic philosophy, and as an advocate of a purer, better life in all things, you surely stand at the head as public educator; but not unfrequently there creeps into your columns matter of such a nature as that of Wolfe's reply to Wright in the JOURNAL of Nov. 26th, an article that must shock the tastes of thousands of your readers, and which it occurs to me an editor of a Police Gazette would have consigned to the waste basket as unfit for publication.

I read Wolfe's article in the JOURNAL of Oct. 25th, and thought that some one would certainly reply, and when Mr. Wright came out in a subsequent number with his trenchant article and fearless criticism. I was delighted, and cried, "Brayo!" But when Wolfe comes out in reply, Nov. 26th, I read it, rubbed my eyes, and looked at the heading of my paper; yes, the JOURNAL, the exponent of a purer, higher, better life. Surely, thought I, John C. Bundy must have been asleep when this article crept in. When I plek up Wolfe's articles, I turn away in disgust, for a more filthy, reeking mass of corruption I never before saw in print; nor ever before attempted to analyze. See what classical language the worthy Doctor uses. Twice in the same column, "I'll bet," etc., and then again, "What the dickens are ethics any way?" How pure, how elevating these utterances are? And there are others too coarse and vulgar to be here repeated.

The whole article is the emanation of a man whom I take to be more animal than spiritual, whose baser and lynoble passions predomina

"Come and see."

The trend of public sentiment to-day in magazine, journal, pulpit and on the rostruits, is toward a higher, better life; living just the life that the light of nature demands we should live, and every movement that tends to make men happier and better is gladly welcomed. Even here in Dakota witness the doings of the ballof-box, where out of 63 counties, 58 gave a majority for prohibition, and from Bible, poem and drama is being expunged all that is impure. Then why such articles as Wolfe's? What good can they possibly subserve?

Surely I need make no apology for my criticisms, made as they are in all bonesty and verity. I need not tell you how heartily I am in deepest sympathy with Mr. Wright, and with you, for your hearty, noble defense of the truth; but if this article of Wolfe's is a fair criticism of the tenets of Spiritualism; if Spiritualism can get no higher on the moral plane; if the better tastes and sentiments of thousands of good men and women must be shocked by such articles, why, whilst we cannot go back to the old, we must look with distrust on the rece.

identity, although its form of expression may be changeable as the wind. Your life

may be changeable as the wind. Your life and mine expresses each our atom to-day. Let the whole world convulse and explode into chaos, our atoms are eternal. So the atom stands superlor to its expression every ilme and every where; but we must remember it is intelligence, this atom, and that size or form has no relation to it whatever. Thus we have will and wisdom as its attributes, and a love that is broad as its own identity; a love deeper than a wife's, broader than a mother's, expressed through matter, that gives it a play so grand we have tried to express it by the name of God; but it is as individuals every time, that these intelligences greet one another and labor to a common end. So bereaved mother and widowed wife, you can surely find your loved one in the world of the invisible, for your love has been eternal as the heavens themselves. It is independent of form; for it means soul to soul in a silent whisper of life to life.

Friendship demands equality; so does true love, and the relations of mother and child/husband and wife, brother and sister, and the very excassy that marks the lover's kiss, only become lessons from nature's book through which we may learn weare eternal, whatever may be the viclositudes and experiences of earth life.

Just another thought in this same direction. Death is only marking one wee step in our life. It is from the visible of to-day to the invisible of to-morrow; and the conditions that shall meet us in that to-morrow will not necessarily unfold to us these great truths. That means many a disappointment born of our ignorance here.

The mother will look for the old childish form, and find only his charek, and its old dogmas. Even the philanthropist will seek hopelessly for a redeemer to lift him godward. All alke must bow to the law of their own nature, which will carry some to a dreamy hell, and others to a heaven of love; but to the great mass the change means just this that to-day has become to-morrow. The sun through matter one degree more refined.

And in that life ou

Manual In Mar York.

To use name or use assisted realization in May York.

Materialization, if true, is about the most stupendous fact of all the centuries. The man with a hard head, who believes in the return of the dead on solid evidence, hopes it is true. He does, if he is honest, and he is perfectly willing to be convinced.

I got into trouble here in New York a year and a haif ago by denouncing on the platform certain alleged materializing mediums, and by putting up a job on Caffrey, the result of which was a complete exposure of him by the World newspaper, and by which, I am happy to state, his show was made a wreek. Last summer, while in England, I contributed a paper to Light, describing materialization as I believed it to exist in this country, and my reputation for wisdom was not enhanced by it among a large circle of American friends. Some of them, indeed, were very bitter toward me on account of it. But an honest intention ought to count for something, and neither mediums nor their adherents have any business to get mad when a careful observer expresses his honest opinions, providing he is not abusive.

It is just as certain as the shining of the sun that Spiritualism has nothing to gain by mock-materializing exhibitions. It is absolutely true that human nature is weak; that men and women will do mean things for the sake of money; and that a man or a woman can make a living by running a bogus ghost factory for the benefit of credulous people, who, when they go to a scance leave their judgment behind them.

It strikes me that we want just now positive evidence of the fact of materialization. You are aware that this is not what the average scance occer wants. He wants to see his wife, his sister, his aunt, his sweetheart. In the ordinary scance here are many like him, and each calls aloud for what he desire; all natural, certainly the expression of the soul's longing for a touch of the vanished hand and a sound of the voice that is still; but it is all very unscientific, and very unscisifying. There were just as many reco

ity of access to the cabinet by any person other than the medium during the scance; nor in a scance where all doors and windows are sealed unless there is light sufficient to see at all times every person in the room; nor under such conditions is there proof unless two or more forms appear at the same time. Now let meg oon and tell as briefly as possible about a half dozen scances that I have lately attended, with Mrs. Wells as the medium, the same persons meeting on every occasion in order to get the best conditions. I will tell the story just as straight as l'can, and every one who reade may draw his own conclusion.

There are four rooms in the flat and we are invited to inspect everything and lock and boit doors. The cabinet is at the right of the door as you enter the scance room, standing against a solid wall. It is constructed of a light frame work, scrawed to the floor and covered with a dark cotton cloth. It consists of two parts, separated by heavy netting, all firmly fastened by; cleats, so that it would seem to be impossible for any person to get through without manifest injury to the netting. All strings in short it is the same cabinet, or that same kind of a cabinet that you have heard a good deal about. The light is dim. At no time can you see with sufficient distinctness to recognize the face of a person ten feet away. Is it within eight feet of the cabinet, and know that it is absolutely impossible for the medium to pass out and into the unoccupied side without my knowledge. There is light enough to enable me to be sure of this point. The medium occupies the part of the cabinet nearest the door, I wish to be emphatic on one point, and that is the impossibility of the medium occupies the part of the cabinet increased in the summary of the cabinet in the second side without my knowledge. There is light enough to enable me to be sure of this point, and the two and in the second scance that I witnessed a very carious phenomenon; but asmy seat was then on the opposite elde of the room, and the light

I have given all that is specially worthy of mention.

Now, then, somebody says, "Do you call these teat scances?"

No I don't. But they come pretty near it. If the cabinet were placed at the other side of the room, the window sealed, more light given, they would be test scances absolutely, providing two forms appeared at the same time. The net business is good as far as traces, but that admits of a possibility. We have carefully examined it every night, and it is always intact. But why take account of the netting when forms issue from each side of the cabinet simultaneously? For my own part I am disposed to believe that genuine materializations take place through the mediumship of Mrs. Wells.

CHAS. D. LAKEY.

THE RESIDENT LECTURER

Of the Chicago Society for Ethical Culture Defines His Atlitude toward Spiritual-

state on the shape of animal file. The proposal take on the shape of animal file and the animal are therefore in the state of the state

toman's Conference.

LYDIA R. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

The Wise and Sainted Dead.

DEAR SISTERS:—As you ask for some of the aspirations and inspirations that help to make these lives harmonious and happy as well as successful, foffer you my humble mite. You ask: "What mortal shall contradict the teaching of our wise and sainted 'dead' upon these important themes?" The adjectives "wise and sainted" may cover a mulitude of sins, and mike it unsafe to trust their counsel and teachings) and I would ask: "What mortal shall contradict the teachings of our wise and sainted" living? Are the dead necessarily any more wise and sainted than those around us? If so; why? Not. I think, simply because they are dead. We look reverently upon the cold faces of our departed loved ones, and feelia sense of regret for all the little jars that our moods wove into the chain of affection, and as we gaze the sad silence seems to echo a tender reproof for every hasty word or unkind act that has left its image in memory. We grow suddenly generous towards all remembered faults, and only look wistfully through our tears at the lips that answer no more. We instinctively revere the helpless clay before us, and as we turn wistfully toward the strange unknown, and attempt to follow the life that is fled, we seldom think of it as still liable to err, still huban, still subject to unwise thought or action, much less to evil designings; and there is something sweetly suggestive in the fact; and under it may be some law of spiritual chemistry touched by the finger of death to which our secret hearts involuntarily respond. We have been taught to believe that death does not change the character, and so far as its fundamental qualities are concerned, this is doubtless true; but I intuitively sense that the deep wrought transformations, of all the relations of the epirit with its earthly tabernacle must necessitate the readjustment of parts to the whole of all that survives. If this be so, then, while the integral character remains complete, we cought to expect a somewhat radical change in the manifestations which flow from a new co

body or out. Thus equipped, we may go forward in all the great works demanded of our eax.

I do not regard political issues as primary. Mental, moral and religious liberty must grow out of individual character. The ballot in the hands of mental serie cannot better the situation. Ignorance may be fostered by despotic government, but it will not be likely to improve the situation to put ignorance into power. There is quite too much of that already; but let us utilize the inspirations of the "wise and sainted 'dead'" first in our private lives, in all the ways open to us, eniarging our sphere of influence as we grow, eteadily impressing the social sphere in which we move, encouraging our sisters everywhere by all the wise words and helpful examples we may be able to employ, and steadily assert our selfhood and our natural rights in a modest but determined spirit, and takes impress the "powers that be," with the irresistible principles of human rights and self-government for all the race, irrespective of sex, race or color. Thus wherever these principles clash with statutes, demand a change of the statute, and to this end political equality must be invoked.

Now," do not mean to be understood that

pies clash with statutes, demand a change of the statute, and to this end political equality must be invoked.

Now.I do not mean to be understood that no effort or demand should be made for our complete enfranchisement, social, religious and political alike. The whole problem is in process, of solution now and everywhere, and the only solution possible to be final, is the recognition of our sex as equal before the laws of God and man, and sutitled to the same inalienable rights the world over, of "life, liberty and the pursuit of happiness." If "all men were created equal "our gallant brothers cannot fairly deny that all women are created equal to all men. And I have known women who proved themselves more than equal to some men under circlumstances where the advantage of law and custom were overwhelmingly against the woman. All honor to the Stantons, Anthonys, Dickinsons, and all their school for the brave words and work with which they have stormed the citadels of power and time-honored creeds of men, and they were doubtless' inspired and sustained by the "wise and sainted 'dead.' But thousinds whose names were never heard in public, who never discussed political questions, have yet wrought in the Wifent sphere in social circles, in the family, and with men in power, and they are educating

It has been frequently said by the adversaries of spiritual intercourse, that no fact has been communicated through a medium unless some knowledge of such fact was to be found in the mind of the medium or of the sitter; and the general charge has been often repeated that these communications are the result of mind reading, whatever that may be; persons who have had experience in the investigation of these phenomena know how shallow and superficial such a charge is.

The following incidents which occurred nearly twenty years ago will serve to demonstrate that the communications are not the result of mind reading or of prior knowledge on the part of the giver or receiver of the messages.

edge on the part of the giver of receiver of the messages.

In the spring of 1869, my wife's youngest brother, Charles V. Kelly, a son of the well known and widely loved Revereyd Dr. Kelly, died in Florida. The young man had entered the navy as a volunteer midshipman in the early years of the war, and had so conducted himself that when the war closed he was made an ensign in the regular service. Many of the present residents of Chicago will well remember the genial, whole souled, generous Charley Kelly. Well, when his commission came, he sailed for China. I think in the Wachusett. My brother, Admiral R. W. Shufeldt, was then id command of the American squadron in the China seas. The point of these statements will be seen further on.

Young Kelly, out on some kind of a river expedition, was exposed for a long time in an open boat, took a severe cold, which settled on his lungs, was incapacitated for duty, and finally sent home by the Admiral, as he supposed, to die on the route. He did not then die, but reached Chicago in a condition near to death—lingered along for a year or two, and finally died in Florida.

Shortly after his death, the writer called on Mrs. Staatg, then a well known writing medium in New York, and in a sitting with her the following incidents occurred: I premise by saying that Mrs. Staats was an entire stranger to me and my family connections and relations. The medium used a tablet of note paper, sat on one side of a table while I sat at the other. We entered into a general conversation, and while conversing she wrote. The first sheet containing some pertinent matter, she handed me; it was signed "Charley Kelly" and contained some statements concerning family matters, which I understood and which proved the identity of the writer. The hird sheet was signed "Charley Kelly" in death of the provential in the was your brother Robert's wife's brother, and is here helping me."

I replied: "It is a mistake; my brother Robert's wife never had a brother John; I know all about the family." And I suppos

liy."

There are several conclusions to be drawn from these statements. In the first place it was a demonstration that the medium revealed a fact which was wholly unknown to the investigator, and hence could not have been derived from his mind;—a charge which is frequently made by superficial objectors. In the next place the communications show that spirits retain their relationship to persons and things. John Abercrombie was a sailor; Charley Kelly was a sailor; my brother was a sailor, and taking all the facts together, of the personal connections and the like, what more natural and probable results than those which followed? John Abercrombie came to help Charley Kelly to write to me, and thus proved the two persons to be living individuals.

There is a supplement to this story: On the same day that 'k made the inquiry of my brother, as to who John Abercrombie was, I called on Charles Foster who was then in New York. I sat at his table; but few words were spoken; none about the matter of which I now write. Foster took a pencil, and on a plece of paper wrote two names; they were: "Charles V. Kelly." "John Abercrombie." A singular combination to say the least, if there is no such thing as spirit return. I asked the question. "Charley, where did you die?"

The medium wrote: "Magnolia Grove in Florida."

The medium wrote: "Magnolia Grove in Florida."

"Three weeks ago last Thursday."
I said, "It is a mistake; it is four weeks."
"No." he said, "I was there, I ought to
now."

know."
An examination of the date after I got home proved that I was wrong and the communicator was right.

No special observations are necessary on the above facts; they are submitted for the benefit of those who, not satisfied with the logical demonstrations of immortality everywhere visible in the universe of matter and of mind, are still asking for proofs of the continuous life of man.

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promotive time new aga, curpous instrument for getting spfitt messages was made known, I obtained one. Eaving no gift for its me; I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the dist swumg to and fro, and the second time was done still more reachily."

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CHICAGO, ILL., Saturday, December 31, 1887.

A Happy New Year!

Everybody says so to everybody, and we can say the same to thousands of good people from Canada to the Guif of Mexico, from the Atlantic to the Pacific, from London and St. Petersburgh to Melbourne and Wellington It is a pleasant salutation, an upspringing of the good will that comes with the better moods of humanity far more than a formal repeating of words without meaning. There is a great deal of hope in it, too, a real feeling that somehow the new year may be happy the clouds break and the sun grow, brighter. Is hope always illusive? Is there not an upward tendency in things which gives it a reason for existing? Of course the lot of ach human being has its ups and downs, and the triumph of to-day may be followed by the trials of to-morrow; but if the general con tion of the human race, and of the earth we live on, be improving, that offers a better prospect for the improved condition of each individual. Better environment helps to a higher life.

Evolution of matter and mind is the eternal Evolution of matter and mind is the eternal process of the mind that shapes and guides all things; hence we may all say, "A happy New Year," with a cheery and rational hopel If this brave old world is tending to decay; if what we call civilization is only a lapse backward toward want and barbarism for the toiling mhases; if all tends downward, then let up never hall the new year as happy, but become gloomy pessimists instead, and cryout that life is not worth living.

"As a man thinketh so is he," is a wise in innection, and we think up and not down more

netion, and we think up and not down more than even before. The millennium has not come; there are wrongs enough to be righted, but we see the righting of those wrongs with clearer hope than ever before, and so Eden is the soul's prophecy, and not an old Oriestal

The steady gain of good is manifest. To-

spires us to make to-morrow better still.

Public documents from Washington are Public documents from the public documents from the public as dry reading—a great mistake surely as to one of them, and doubtless as to others. net as dry reading—a great instate strety as to one of them, and doubtless as to others. The Life Saving Service Report is full of deeds of daring and endurance, which cast the remance of chivalry into the shade. Last year three hundred and twenty-two wrecks were helped by the brave crews of the govern-ment life-saving vessels. Of the 2,726 persons recks, only twenty-seven were lost ig of the rest largely the work of these noble servants of our government and of the humane people who make that govern-

ns. Only two lives were saved nor off the New Jersey coast,

from elde to side with every lurch of the ves-sel were broken bits of furniture and the dead bodies of the frozen crew. In the midst stood the mate, holding up his dying wife on one arm and their child on the other: th wife's last words were, "I must save you," and the child asking. "Papa won't God take us ashore?" as its spirit passed on to the shining shore to join its mother, and the great waves pounded the stout ship in pieces in a few hours. From another wreck twenty were saved; and so goes on the plain but touching story of help in hours of ex-tremest peril through a large book of facts before which fiction is pale.

The spirit of giving is overcoming that of greed for gain. Vanderbilt erects a building in New York, as finely equipped as the best club house in the city, and opens it for the free use of railroad men. Warner Brothers build a splendid edifice with parlors and libraries, a palace of ease for the hundreds of girls in their Bridgeport shops. Senator Stanford of California gives away for the pub lic good \$10,000,000 of his great estate; and so the spirit spreads all along the line, stoutly resisted by the blindly selfish, but winning its way by slow degrees. The deep in-terest among the best people in the labor movement is a great recognition of the human fraternity; out of it must come good. The errors of reckless agitators will die, but the truths of justice will live. .

M. Godin builds his familistere at Guise, a profit sharing home for a host of his employ es. When the Manchester, Sheffield & Lincoln shire Rallway lately met with a heavy loss from a great disaster on the road, their employes came forward and offered to give a week's wages as their help in this trot The stockholders thanked them heartfly, but declined the offer, saying that they were best able to stand the loss

This all came from the fraternal care for workmen, one result of which is a mutual provident society and a savings bank with 2,700 depositors, and a fund of \$1,500,000 piled up in twenty-eight years by these tru knights of labor. Nothing pays worse than bad treatment, and nothing better than mutual good treatment, as this case plainly

A deputation of Englishmen of eminence is now in this country, and has lately visited the President at Washington, and propos ed a Board of Arbitration for the peacefu settlement of all possible future troubles be tween this country and theirs.

hundred and twenty-three members of the House of Commons and several of the se of Lords have signed an approval of this step by two leading nations towar peace on earth and good will among men, a most important and significant fact.

Statisticians assure us, says the St. Jame. lefe has increased fully seven years in the past half century. This tells of "the religion of the body," physiological knowledge put in practice to lessen pain and sickness, and to increase human usefulness. It tells also of a finer spiritual culture, helping mightly

to health of body.

The great spread of the temperance move ment, not only in our land but the world over, is cause for gratulation and hope. Vic-tor Hugo said: "The nineteenth century is woman's century," and this is to make it the richest of all ages; for with the beneficent uprising of womanhood comes a wealth of intuitive wisdom and spiritual power for the world's redemption.

Dogmatic theology is on the wane, and ours and undefiled religion which shall meet the wants of reason, conscience and intui-tion, and lift life to nobler heights, is taking its pla

The Evangelical Alliance, made up of the representatives of what has been called theological conservation, has met in Wash-They said little of creeds but much of life and duty, as their programme showed. "The City as a Peril," "The Misuse of Wealth," "The Saloon," "The Social Vice," Relation of the Church to Capital and Labor," were among their topics—all telling of broader thought and better aims.

st, but not least, comes the great spirit-Last, but not least, comes the great spirit-ual movement, lighting up the immortal hope, adding to our faith knowledge of the future life, bringing the blessed immortals near to us, saving the liberal religious thought of our time from agnostic doubt and from materialistic gloom, arousing a new in-terest in the study of man's inner life, and calling for truth from all sources, Christian

Thus can one see the upward tendency of things, and, without being blind to the evils that exist, have a sure foundation for such cheering and inspiring hope that the greeting may not be without meaning which we give each other in saying, "I wish you a happy New Year."

Monism and Prussian Porous Plaster.

The intimate relations between Prus sian Porous Plaster and Monism might not be suspected by the unlearned and unob-serving, nevertheless no better illustration of the correlation of force and conservation of the correlation of force and conservation of energy can probably be found. There are several corts of Monlem; that referred to here is Freytag's Improved American Zin e-lined, manufactured only at Lacalle, Illimois. This Hegelerian Monlem when properly applied demonstrates in vivid colors that thoughts, if only well born and vigorous, are immortal souls and take the piace of the immortality of the individual which has letterly been discovered to be only an illination of vulgar minds. Mr. Hegeler has been industriously at work for some years

the water waist-deep in the cabin; swashing in perfecting Freytag's discovery, and has at last succeeded—to his own satisfaction. The great difficulty in placing the product on the market has been that even after running through the zinc factory it was still so insoluble as to render it useless to the publie. But demand is the father of supply; necessity the mother of invention, and grea emergencies develop great men. In the present crisis, there suddenly appeared a ready-made and amply equipped Monistic expert. Having learned in previous years how to apply Prussian Porous Plasters with such skill as to expeditiously remove the idermis, Dr. Carus retired from the vocation bottled up his energy and conserved his forces, urged thereto, no doubt, by that prophetic instinct which ever distinguishes the truly great. He felt that in the not distant future all his genius for plaster work would be needed to paralyze the public with Zinc-lined Hegelerian-Freytag Monism. He was not mistaken: the hour cam and he was the man. We know he is the man because he says so, and because with disciplined imagination scien tifically trained at Strasburg and Tu-bingen he is able to grip the future and yank it into the now. A week or more be-fore his first batch of metal washed metaphysical maunderings, labelled The Open Court, left the printing office, the whilem purveyor of P. P. P.'s thus spoke of it in a lographical sketch of himself published in

a Chicago illustrated paper:
"The first number under the new manage ment has just appeared, and proves itself in every respect equal to its predecessors. Its contents are more popular, and besides the usual contributions there are choice translations from prominent German au-

It is needless to say the italics are not his but are here employed to more richly color his brilliant stroke. What would Improved German-American Zinc-lined Monism be worth as a mercantile commodity without it were first washed with the essence of gall, so marked as an-ingredient in the g Prussian Porous Plasters? Not a cent! Pos sibly the dear public will not even now real ize the worth of the goods; but if the supply of gall only holds out until the Pru preacher's progeny has, through the Ope Court, entered the Court of Hymen, the fate of Monism will not be of much moment.

" Truth."

When one hears of Christian Science Metaphysical Healing, Mental Therapeutice and the long list of titles indicating the pathy, one is reminded of Henry Felton's words, "Truth, of all things the plainest and sincerest, is forced to gain admittance in dis guise and court us in masquerade." using, and encouraging and hopeful. too, to note the eagerness with which thous-ands of good people run after an old, neg-lected truth if it is but disguised with a new

name or dressed in unfamiliar verbiage. Nearly the whole doctrine of so-called Christian Science is embraced in a familia phrase of two words, which some people call slang and which one may daily hear from those-who used it long before this particular 'science" secured its religious adje "science" secured its religious adjective; it is invigorating, exhilarating, and corative when uttered with proper inflection and judicious emphasis; it is only two short words, "Brace up." But in this form it is the "mother tincture," so to speak, and for most people needs, to be attenuated to about the two thousandth potency before the true dynamic affect is obtainable. Therefore all dynamic effect is obtainable amic effect is obtainable. Therefore all se various schools of Christian Science and Metaphysical Healing are legitimate when viewed from the standpoint of utility. Tens of thousands of once useless, whining women, and complaining, gonty, dyspeptic men have become healthy, cheerful, useful members of society through the skillful treatment of these pneumatopathists. And the success of the various schools of practitioners who heal without drugs and teach that disease is "all in your eye," cannot be successfully deviced, nor their good faith im-peached. They do cure both scute and chronic diseases of body and mind, and never fail to benefit where practitioner and patient do their duty.

The rival schools of this new-old meth are active, aggressive and up with all the modern methods for attracting attention, securing patronage and widening their in-fluence. As a matter of course each school and each section of each school has its own special "organ" in the shape of a magazine or paper. The latest of these was started two months ago and displays the colors of ence, 2210 Michigan Avenue, Chicago. It is called, by the not wholly original name, Truth, and edited by that queen of managers, Mrs. Mary H. Plunkett, and published by blishing Company, McVicker's Theatre Building, Chicago.

The November and December numbers of this particular Truth are before the public this particular Truth are before the public in artistic and winning form. In looking them over our mortal mind" is in a bewildering state of perplexity. That the truth is there we are gure, but so decorated with unfamiliar drapery that to one trained to deal only in undraped actualities, it is as it were, somewhat blinding—like when one comes out of the dark into the full blaze of a ten thousand-candle power selection light for inand-candle power electric light, for in-stance. The fault is not in the light, but in the poor fellow who has not get accustomed to it, you know. Well, we bid all these good people God speed! We are in sympathy with every houset effort to ameliorate the condi-

tion of suffering humanity, in which work l of Christian Science has the Hopkins School of Christian Science had done its share with rare skill and business

Wolfe-Wright.

We are in receipt of not less than one hundred communications bearing on the Wolfe-Wright controversy, mostly critical of Dr several articles. We must respect fully decline to publish any after this i We stand ready to accord space to a discus-sion of the impersonal principles involved, but not for the expression of opinions as to the taste, moral sense, or qualifications of the two principals in this debate. We pub-lished Dr. Wolfe's report of his scances with Mrs. Fairchild because we fully believe in the good faith of the writer, not because we could accept his experiences as a basis on which to assert spirit materialization as proven by his account. Our judgment of the exhibitions witnessed and recorded by Dr. Wolfe is still in abeyance awaiting such evidence as can only be offered after he shall have had a series of experimental test seances under conditions different from those recorded in the JOURNAL; and we would prefer to have them witnessed by such other competent investigators as he may select said witnesses to be persons known to the public. We do not for a moment suppose that Dr. Wolfe expected his report would settle the question of Mrs. Fairchild's claim to mediumship, or carry conviction to a single soul not already satisfied. He had seen what he believed to be genuing, and he had the

courage to tell his story. (
In so far as the controversy with Mr. Wright is concerned there is no occasion for outside interference. The contestants are able to take care of themselves; they are good representatives of two widely separated schools of thought. Dr. Wolfe ably and fairly represents the phenomenalist class; Mr. Wright as ably and fairly represents the philosophical. Our own position is as clearly defined as years of straightforward, plain speaking can make it; but the Journal as freely welcomes what antagonizes the opinions and purposes of its editor as it doe what meets his hearty approval. There is nothing to be gained in this many-sided struggle toward truth and right, by hedging, by blinking facts or alleged facts, or by ignoring experiences not common to all. If views are held by one class which are deemed by another most fallacious and deleterious, if facts are alleged by one class which another believes to rest on fraud and delusion there is no such sure and speedy way to arrive at the truth as by spreading it all before the keen gaze of the world and allowing each side to do its level best in maintaining its

facts, philosophy and morals is sure to win in

ground. The side having the best claims to

J. Wetherbee, alias Je Cose, alias Shadows. That generator of spiritualistic froth, John Wetherbee, is in a state of chronic perturbation at the Journal's attitude toward the charlatans by whose apron strings he holds himself out of oblivion. In days of old when this chattering manikin were pet name of Jo Cose, and gamboled in gleesome joy with his darling Digby, the world was more kindly to him than now. Digby, that was his pet name, loved taffy, and loyal a toady as Jo Cose was not to be picked up every day; so he coddled the dudelet and published his second-hand wit and ready made certificates of genuine truly, truly powers, with which the favors of feminine frauds were repaid. In those days Jo Coes put money in his purse by promoting wildca mining schemes, and even the scant funds of poor mediums found their way into his clutches. But, alasi a change has come; the world has grown dark for John or Jo or whatever is his name; dark holes in the ground no longer tempt the lambs to be shorn. Shadows that's the name he took up after the fickle goddees departed from him, now finds his only vocation to be that of steering snivelling marvel-hunters into dark rooms. A yellow-haired, blowsy adventuress from California won his professional admiration, and he tried er on to the blind side of Digby. Now to get h Digby delights in wild Indians, and never is there a time either sleeping or waking that he has not a few braves in attendance; but of women he is cautious. No Mrs. Digby ever women he is cautious. At miss lighty ever hissed his noble brow: no little Digbys ever nestled in his bosom, disturbed his editorial sanctum, or cried to taste the ever-ready bottle of soothing syrup. So when his lifelong friend persisted in obtruding the wild-west woman upon his editorial attention. Digby drew the lines so taut that they woman, and all. Since that depressing event Shadows mocks his old-time companion event Shed speaking of him in derisive diminutives Digby beckens his braves nearer, buttons up his vest tightly over a throbbing heart which no more beats for Jo, and turns his back upno more beats for Jo, and turns his back upon the broken-down mining broker. Digby
still waves the same old banner, but not for
Jo. Shadows helps to hide the shams ofshysters and is slowly spinning out the web
of a useless existence, seeking now and then
with mock mirth to beguife a penny within
his reach, and again feebly striking at the
Journal. "Pity the sorrows of a poor old
man!" give him bread if one feels like prolonging the misery, but don't for sweet
charity's sake besmirch truth by thinking his
senile vagaries represent Spiritualists or the
teachings of Spiritualism.

rith Boon Itt is a student at Williams College.

One of the Tribune's Lies.

Last week a dreadful tragedy occurred at waverly, Ia. W. S. Kingsley, a young lawyer was shot dead in his tracks, Col. M. S. Billings also a lawyer, had a difficulty with Kingsley, and claims that the latter fired on him and then committed suicide. As the case now stands Billings is strongly suspected of murder and blackmail. The Chicago Trib-une's correspondent at Waverly in his report to that paper, published last Sunday morning says:

ing says:

Billings is a great admirer of Robert G. Ingersoll, and has held discussions at different times with parties opposed to his infidel theories. He has written and circulated a book bearing the title, "Crimes of Preachers." He makes infidelity his study and calls the pulpit of the Protestant Courch the Noward's Castle." He claims to be a Spiritualist, or anything else that is opposed to the Christian religion.

As a matter of fact Billings is not a Spiritualist; he has for many years been somewhat notorious as a blatant advocate of the crudest materialism. He never had any standing with the better class of free think-ers and agnostics, by whom he has always been looked upon with contempt.

The JOURNAL has no desire to blink facts where a Spiritualist is accused of crime, but fortunately the teachings of Spiritualism are such that capital offenses among its fol-lowers are almost impossible. A man of the intelligence of Billings might be a Materialist or a Presbyterian and still commit murder, but he could not be a Spiritualist and do it, unless insane when the act, was committed. Once it is borne in upon a man that there is no escape from the deeds committed e body and that by inexorable law he is held to strict accountability, with no one to atone for his sins but himself, and that in spirit-life he must work out his own salvation, once a man realizes all this, murder becomes impossible for him. The very thought of what he must endure will paralyze his hand. Billings is one of a squad of ety lovers -the ex-Methodist, ex Unitarian preacher George Chainey was another—who, fascinated and inspired by Ingersoll's oratory and success have striven to climb upon his back and ride into public applause. Chainey is now a disgraced man, an onteast from respectable society; tied to a whitehaired adventuress, "the mother of his soul" as he styled her before he found she proposed to marry him, he is a wanderer in a far-off country. Billings is likely to be tried formurder. Others who have followed Ingersoli's wake to their own destruc-tion could be named, but they are not Spiritualists. It takes a genius like Ingeroll to navigate with safety and profit the Infidel Ocean; boys, preachers, and fourth-rate lawyers had best keep close to shore, where they can hear the fog-whistle and glimpse of the lighthouse now and then.

Plats Por Homes

Flats have become so popular that in many parts of the aristocratic quarters of New York elegant spartment houses have been built with every modern convenience, and then sold to families; so that in them one can dwell under his own ceiling even if the root is held in common with others. It seemed to work well, and Prof. Felix Adler who is a most practical philanthropist has long been of the opinion that something akin to this plan might be effective in the poorer sections. He therefore set himself to interest capitalists and has so far succeeded that four buildings have lately been com-pleted where tenants may become their own landlords by gradually accumulating stock in the association owning the houses. The buildings contain 104 suites, containing three and four rooms each and are to rent for \$10 and \$15, according to location. The capital stock is \$155,000. The incorporators expect to realize seven per cent., but they are bound by the by-laws not to declare a larger dividend than four per cent. The surplus will be used as a reserve fund which will yearly be divided among the tenants, in proportion to the rent each has paid or made available in paying the tenants' rent in case of sickness or loss of work. Certificates of the amounts credited to the tenants may be exchanged for certificates of stock. The reserve as it accumulates will be applied to the building of other improved tenements. dingly interesting feature of the One exce one exceedingly interesting reature of the buildings just opened is the free kindergarten and play-room where the mothers who live in the neighborhood and "work out" can leave their children during their absence from

This plan will be watched with great earnestness; if it is a success, as it will doubt-less be in the main, it will do a great deal-towards sciving one of the difficult problems of the age, one that is attracting attention of philanthropists all over the country.

Spirit Telegraphy.

d last week, we begin in this number the publication of a series of papers giving the results of a scientific investigation of spirit telegraphy through the m of spiril telegraphy through the mediumship of Mr. W. S. Rowley, of Cleveland. As previously stated, we have reason to think Prof. G., who conducted the experiments and makes the report, is competent and truthful. His name is withheld from the public for good and sufficient reasons, satisfactory to us, but will in due time be disclosed.

a brief account of our own incomplete experiments with Mr. Rowley, also a mild yet conclusive exposition of the fraudulent character of the alfeged spirit telegraphy which Dr. L. W. Sapp, of Cleveland claims to exhibit. His show is a base swindle from first to fact and there ought to be some law to reach such cases. He has deliberately faisified from the

beginning and hence none of his statements are entitled to credence. We ask the public not to confound his pretensions with the bonafide claims of Mr. Rowley. That Prof. G. will demonstrate conclusively the central claim made by Mr. Rowley and others who have helped to develop spirit telegraphy we feel quite certain. Readers should preserve the papers as it will no doubt be necessary to refer to them as the report proceeds.

GENERAL ITEMS.

J. Clegg Wright would like to deliver lectures in the neighborhood of Providence, R. I., during the month of January.

Mr. Newton Reynolds of Troy, N. Y., passed to spirit life last week. A sketch of his life will appear in the Journal next week.

Mrs. Louie M. Lowe, of Oregon, has returned from her European trip and is now in

Chicago, at 22 Ogden Avenue.

B. F. Underwood will speak next Sunday at 11 A. M., for the Chicago Society for Ethical Cultivation at the Grand Spera House. Subject: "Society and the Individual."

Rev. J. F. Herrlich of Grace Church, N. Y. lately preached a sermon, which was perme-ated with a vein of spirituality, rendering it very interesting to advanced thinkers.

Mrs. F.O. Hyzer's engagement at Cincip-natt closed Sunday, December 25th. The audiences have been large and appreciative. She can be addressed for the present at Ravenna, Ohio.

Emma E. Spencer of Elmira, N. Y., writes: "As a society we are growing nicely in numbers, and the true light is being shed through the mediumship of Mrs. J. Perrin. October 25th, Mrs. H. J. Brigham gave us a lecture, a full house in attendance."

Prof. W. G. Haskell, whose advertisement appears in another column, is highly comnded to the JOURNAL as an eloquent, polished and logical speaker and a most estimable gentlemen. The JOURNAL infers from his credentials that societies and committees will make no mistake in closing engagements with him.

The JOGRNAL heartily approves of the views of Barton Brown as to "threshing straw" as set forth on the seventh page. Let Spiritual-ists set their own house in order, cleanse their own literature from chaff and do a constructive work, and there will be no time left for threshing over the old straw of orthodoxy and moss-covered theology.

The Blue Springs Herald of Kansas, speaks as follows of Lyman C. Howe: "A few nights ago we had the extreme satisfaction of lis-tening for an hour and a half at Kansas City, to this wonderful man. We say wonderful, because to a listener who did not know what he is, he would be a wonderment never to be

Dr. J. K. Bailey spoke at Peculiar, Mo., Dec. 11th; at Jefferson City, Mo., 15th; at Spring-neld, III., 23rd, 25th, 28th, 29th, 30th and 31st. He can respond to calls for lectures up to He can respond to calls for lectures up to Jan. 15th, en route homewards to attend the celebration of his sister's "Golden Wedding," at Bainbridge, N. Y., Jan. 19th. He desires engagements in the New England States for February, March and the balance of the season. Address him, immediately, General Desires. He can be home address. livery, Decatur, Ill., or his home address, Box 123, Scranton, Pa.

The Toronto Globe says: " A strange and touching coincidence was that attending touching coincidence was that attending the death of two sisters well known in this city. On the 12th of November Mrs. Mary Ann Bilton, relict of George Bilton, died at Woodlawn Park, Ill., and on the same day Mrs. Eliza Osborne Wheeler, relict of Thomas Wheeler, died as her residence on Wellestey that it is the city. These letters was a linear wheeler, and a let the street in this city. These ladies were almost of an age. Mrs. Wheeler being in her sixty-seventh year, and both were widows of men who in their lifetime were well known in Toronto business circles."

The Buffalo Courier says that a man living on Niagara St., that city, is a victim of somnambulism. Monday night he went early to bed, determined to get up early and work for his par-ty. He hadn't been half an hour in bed when he dreamed that he was elected Alder-man of the Tenth Ward by a majority of several thousand. So clear was the vision that the man got up in his sleep, dressed himself, the man got up in his sieep, dressed nimbed; wentround to his pet salcon where a large crowd was congregated, and treated every body at an expense of \$30 before he woke up. For half an hour he was the anglies man in the city, and the next day he addn't stir out of the house. He says he is going to be strapped in bed every night after this to in-sure himself against such mistakes in fu-ture.

The Spiritual Union .

To the Editor of the Deligio-Philosophical Journal:

This Society held services on last Sunday in the Princese Opera House, 560 W. Madison St. In the afternoon Mrs. S. F. DeWolf, trance speaker, delivered an able and interesting discourse on "Christmas, Past and Present." Col. Tucker and others made brief

france speaker, detrieved and chers made brief setting discourse on "Christmas, Past and Present." Col. Tucker and others made brief addresses.

The Bangs sisters held a slate-writing scance and remarkable tests were given.

The music by Mrs. Cole, Mrs. Orvis and Mrs. Weldon will not soon be-forgotten by those present.

In the evening a song and literary service was given by volunteer home talent which was well received by the andience.

Mrs. E. Owen Flint, the gifted electionist, recited in an impressive manner, "The Tay Bridge Disaster" (by Carleton), responding to an encore with "Pyramus and Thisbe." Mrs. McCarthy gave a fine rendition of "Sister and h" and the humorous "Exchanged Dusters." Other recitations of merit were given. Mr. Williams sang "The Sword of Bruker Hill," and "The Old Musician and his Harp." Mrs. Cole, Mr. Weldon and others contributed

musical gems. The society returns thanks to those who so kindly tendered their services

for the occasion.

The meetings will continue at the Princess Opera House every Sunday afternoon and evening, until further notice.

Chicago, Ill., A. A. Bubnham.

For theReligio Philosophical Journal. Securities.

MRS. P. O. HYZER,

For every cup of bitter grief
The human heart is called to drain,
There is a balm to give relief
And antidote the wildest pain.

The heart through all-bestowing love, O'erstrained, may break upon the cross, But e'en the love itself will prove. Superior to the sense of loss.

The writhing human soul in pain
May doubt that nature's laws are just,
As it sobs out the sad refrain,
"Ashes to ashes, dust to dust."

But Love immortal calmly hears
The wailing of the bleeding heart,
And gently wipes away its tears
By its soft touch of magic art.

While Wisdom, oracle and seer Of the All-Being we call God, As lore wipes off the burning tears Instructs the soul and breaks the rod.

Pointing to summer splendors rare Upon the dear old earth and sky, And all the harvests rich and fair That in autumnal's affluence lie.

When winter comes with chilling blast, Binding the streams with ruthless hand, And lowering clouds and piercing shafts Of frost make decolate the land.

Still under all the ice and snow.

Dreaming of beauty they enfold.

The roses sleep, the streams still flow.

Unmindful of the frost or cold.

So under all the cloud and gloom
That chill the heart and dim the eye,
Immortal roses bud and bloom
And Love's eternal summers lie.

'I is but conditional the vali That we so tremblingly call death, The breaking heart, the bitter wall Wrought by suspension of a breath,

We part in twilight's mystic gloom
We meet in morning's rosy glow,
Where beaven's fairest illies bloom
Untouched by breath of frost or snow.

Were every form of life we view
By normal sight or miscroscope,
In every plane, in every hue,
Through faith,or knowledge, sen Swept under cold oblivion's tide
By life and law's cyclonic breath,
Love's peerless wings would calmly glide
Above all chaos, change or death.

The Wright-Wolfe Controversy.

The Wright-Wolfe Controversy.

The Wright-Wolfe controversy has caused considerable agitation of thought among Spiritualists. Agitation of thought is said to be the beginning of Wisdom. Mr. Wright is unquestionably one of the ablest speakers upon the loritual platform to-day. Dr. Wolfe is doubtless both by natural constitution and hubit of thought, one of the most competent investigators of spirit manifestation to be found among either Spiritualists or non-Spiritualists. The rostrom is quite likely to bold its own against all opposition. The phenomens, however, afford the only scientific demonstration that we continue to live after we are apparently dead. Live, not simply in influence wrought, and tender memories of surviving friends, but in full consciousness of surviving friends, but in full consciousness of surviving friends, but in full consciousness of surviving friends, but the same cannot be said of his estimate of spiritualisty merits adverse criticism; but the same cannot be said of his estimate of spirituphenomena. It is all very well for gentismen who (talk of the fundamental principles and over-arching philosophy of Spiritualism, whatever such talk may mean, to cry "phenomenalist," "spiritist," "materialistic" Spiritualist! etc., but we who are still grovelling(?) among the phenomena, are in no pressing need of a paid middle man to interpret for us the meaning of the phenomena; we already understand it; and we find the radiant facts of Spiritualism, to quote an eloquent expression of Dr. Wolfe's, indeed "ample as our needs, full as our satisfaction." They are their own interpreter. That gentleman clearly perceives the key of the spiritual situation, and is brave enough to say so. I want to run out in the storm of adverse criticism long enough to shake hands with him. Spiritualists lean towards the church-idea infinitely more than the spiritual the spiritual of the proposace of the phenomenation is unreturning way. There are probably churches enough aliready. The surprising thing elicited by the pres

eloquent expression of Dr. woites, insue "ample as our needs, full as our sealsfaction." They are their own interpreter. This gentleman clearly phreselves the key of any so. I want to run out he obtaine hands with ritinalists lean towards the church idea infinitely more than the epitite to. The "Church of the New Spiritual Dispensation" to railted tong name) started here in Brooklyn, under most favorable anspices, has long since gone its unreturning way. There are probably churches enough already. The surprising thing elleted by the pryself liteonship in the property of the property

ger, and get some evidence that those whom they had long thought lost, still live and are near them. The phenomena alone can yield the thing they need, and they are right in seeking for the light and truth that is so needful for them, and which the fact of spirit communion alone can furnish. There are not too many mediums, there are not too much phenomena. May mediums and phenomena continue to be multiplied, until our world so much in need of both, shall stand without excuse, if still found ignorant of the world beyond, and the interblending of the two.

Brooklyn, N. Y. Brooklyn, N. Y.

The Naros or Cycle of Six Hundred Years. I'hope I am not too late in responding to your request for a toast at your Christmas banquet. I wonder how many God-benighted people in this church-cursed country of ours know, for example, why Jesus of Nazareth is popularly supposed to have been born on the 25th day of December? Some say it is because on that day there is, the first appreciable rise of the sun from his point of greatest dip in the zodiacal circle. And I sometimes wonder if there is a single fast, feast, rite, ceremony, or observance in the whole round of Christian or other myths that has not a solid astronomical core of fact, connected with the passage of the sun through the signs of the zodiac, the obliquity of the celiptic, the precession of the equinoxes and the nutation of this footatool of ours. If there be any such, nobody has been wise enough to discover it yet, though the priests of all ages, from those that knew of the errance of the sun into the sign Taurus at the vernal equinox and consequently paid their respects to the Egyptian buil Apis, down to those of to day who convert the sign Aries, the ram of the zodiac, into the "Lamb of God," whom they want us to pay them for worshiping—have been clever enough to keep their knowledge from their congregations,—else people would not go to church or the shepherds of the faithful would lose their precious lambs and their living too. People are so refreshingly innocent, you know, that the difference between the Lamb of God that taketh away the sins of the world, and the celestial ram that showeth the sun to be in the ascendant, is shockingly great. But what I was going to say, was about the Naros, which means a cycle of 600 years, and a great deal more, too, to people who are interested in human progress. This lunisolar period is one of the most ancient ever devised by human comprehension of the elements of astronomy. You remember that Noah lived 600 years before, and Mahomet about 600 of the most ancient ever devised by human comprehension of the elements of the partiarchal Naros. Then there

John Slater at Canton, Ill.

Lassed to Spirit-Lite.

Passed to Spirit Life. Mr. Jan es McGary, at his residence 183 Hains street, Germantown, Ps., December 2nd, aged 24 cent. "cordered was a young man of grounde, and highly re-posed, is a leaves a young with to mouran his ions a daught-ped of the leaves a from the state of the pro-posed of the leaves and the leaves of the pre-tor of the Parkinad Case p Grounds.
At the burial Miss Jounte B Hagan spoke words of conso-tion, and lies. Mr. strupty read the Episcopal burial ar-

Passed to Spirit-Life, George H. White, from his home near Angeus Ind., on December 1st, 1887. He was born in the state of Onto, 1818; we merited to Mise Cynthia Placier to 1846; lives at Fairfi-ld, Mich, about two pears, then removed to Camden, Mich, willing at that piece until 1874, when they sought a home in End., about two pears, then when they sought a home in Mich, about a farm near Like Lance, where he spent the remarker of size arth Like Many who are in the habit of spending a few weeks at the Lake will remember Mr. and Mrs. Whit.

The remains were brought to Camdea, taken in charge by the Order of Y & A. M., of which Traternity he was a mean-

The writer was called to make the funeral address. Mr. White had lives free from all religious superstitions and died in the calm belief that all would be well whether life or oblivious should follow; that nature would do her work as properly in removing him of the vates of action as she had done in unberling blim in.

At a circle a few erestings after archs he came and gave a brief account of his condition, his feedings and options are promised to come again the proof to his friends concerning the many life and his search after more light.

ARBAHAM SMITH.

Keep your blood pure and you will not have rheumatism. Hood's Sarsaparilla purifies the blood and tones the whole system.

and tones the whole system.

Come to the bridsi chamber, Beath!

Come to the mother, when she feels
For the first time, her first born's breath,
And thou artterrible!

The untimely death which annually carries off
thousands of human beings in the prime of youth,
is indeed terrible. The first approach of corsumption is insidious, and the suffert himself is most
unconscious of its approach. One of the most
alarming symptoms of this dread disease is, in fast
he ineradicable hope, which lurks in the heart of
the victim, preventing him from taking timely sleps
to arrest the mailady. That it can be arrested in its
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Please inform your readers that I have a positive remody for the above named disease. By its timely use thousands of bopeless cases have been permanently sured. I shall be grid to send two bottles of my remedy RERS to any of your readers who have consumption if ther will send me their Express and P. O. address.

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T. A. SLOCUM. M. C. 181 Pearl.St., New York

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children testhing. It soothes the child, softens the gens, allays all paid, cares wind colle, and is the best remedy for diarrhess. 25c. a bottle.

The interest taken in the beautiful picture "Christ before Pilate" is simply wonderful. The Judd Publishing Co., of New York, so long and well known in connection with the American Agriculturist, has reproduced this picture and also a companion picture "Christ on Calvary" which promises to equal it in Interest See this advertisement in another column.

CHICAGO.

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The South Side Loceum of Chicago meets every Sulida Afternoon it 1:80 sharp, at Avenue Hall, 159 22nd street.

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My Spirit Star.

Mrs. Maud E. Drake sends this poem with the stement that it was given her by a spirit, but she in doubt whether it is original.—Ed. Journal.]

is in doubt whether it is original.—ED. Journal...]
Sitting in my chamber lonely,
Watching twilight's shadows fade,
Fill around me darkness only
Farhow all objects in the shado,
I sat eyeing, vainly prying in the depths of darkened air,
Till ere long my vision testing, at the last I found it
recting,
On a bright and beauteous star.

I sat gazing, fondly gazing.
Through the boundless realms of space;
And my thoughts were dimly tracing
All the beauties of the place,
When this star was brightly shining, shining always on the earth, when arose a holy feeling, o'er my brain this thought came stealing, whence the one that gare it birth?

All around was darkness dreary,
sa When at once I heard a sound,
Booming through the air so clearly,
Making all the bills resound;
From my freeerie quickly starting, starting at a
sound so strange,
And my gaze at once directing, to my beauteous
star, expecting
To detect from whence it came.

I kept watching, closely watching,
From my quiet seat afar,
And the radiant rays were catching
As they twinkled from my star,
When suddenly I saw departing, departing like a
ray of light,
And through realms of ether winging, nearer to my
vision bringing
A being clothed in starry light.

Wrapt in wonder I ent viewing
Its approach from realms so bright,
As its course it kept pursuing;
'Fill to my astonished sight,
Near me on the earth alighting, alighting on the
earth so drear,
And with notes of meaks singing, to my raptured
earnas brigning

Yet with rapture still increasing,
On my spirit star I gazed;
Soon the wondrous music ceasing,
She het spangled pilnons raised,
And around me still kept horring, howing 'fore my anxious eyes,
And in accents kind, endearing, I no more her pres
ence fearing,
Filled my soul with sweet surprise.

"Child of earth, no more repining,
I am come to teach the truth,
Long, too long have men designing
Kept it from the minds of youth,
From you star so brightly beaming, beaming with
alight so clear,
I have Tome," said she exclaiming, "I am come this
truth proclaiming,
False religious flourish here."

"On this earth vile men are teaching, Teaching falsehood's blackest art; * Teaching falsehood's blackest art; Seldom after virtue reaching, Its rare beauties to impart; But are ever, ever planning, planning aiways insin-

eers,
Every virtuous trait dispelling, and to you this falsebood telling,
True religion is born through fear.

"In you star so brightly burning.
Yonder in those fields of space,"
Said my spirit star, retorning
To her brilliant dwelling place,
"Dwells religion, pure, unchanging
the heavens above. the beavens above, and around us all are praising, and to heavens the songs are raising. Religion is the heir of love."

As the spoke, her form receding,
Vanishe i from my aching sight.
Still my heart with rapture beating,
Filled my soul with pure delight,
And her image still kept howing, howing 'r
with glittering beams,
'Till a cloud my star obscuring, racked my b
patt enduring,
And awoke me from my dream.

I awake with bosom welling,
And my heart with love o'erflowed,
As I wandered from my dwelling
Gazing on the works of God,'
And it seemed these words were echoing, echoing
through the heaven above,
And with music sweet, surprising, nature's voice in
concert rising,
"Nature's God's the God of love."

Evermore my mind recurring
To my beauteous spirit Guide.
Thinking o'er her words, preferring
In her wisdom to conflect,
And my soul in love communing, communing with
Guide works so fair,
Ever in its love increasing, and with transport
pewer ceasing,
Turns to thee, my spirit star.

—Anonymous

Kansas City, Dec. 5, 1887.

Christian Scientists" to Crack.

Eduar of the Haltschrideocchical Journal: estileman in Paris, well known and highly code, but whose name I am not nilo wed to merhas a con who, was taked very Ill with anemia seven, years ago. The above gentleman, a we will call X, and his wife, piaced him, the onis, in the hands of the best physicians in who after, buttling against the disease for two years, had to tell X that the days of loved Louis were counted, and that the had prepare the mother, as they could not possive him.

prepare the mother, as they could not possiteupon X and his wife called upon a young
the step-daughter of a well known personage
French capitel, and becought her to see if
ould possibly obtain any help from the Spiritsee being a powerful writing medium,
young lady said she would try, and took up a
and waited to see if any communicaould be obtained, and sure enough after a
inutes delay her hand wrote out the name of
too, who afterwards expained that he had
whou in the form, a seedical man in Youles,
are not, and added that he would save the
they followed his advice.

Surgantions were excuspiously obeyed, and
ung lad was at once boundtook by them, but
was unturn to be not the lover.

For the Religio-Paliosophical Journal Proof Positive of Immortality.

BT D. P. KAYNER, M. D.

The question has often been asked, "Can the spirit leave the body in an unconscious condition, while visiting the homes of limmortais, and return to it again with the full consciousness of the dual existence."

to it again with the full consciousness of the dual existence."

In cases of suspended animation there is evidently, mechanically speakings, throwing out of gear of the relations of the spirit to its organs of mind, through the temporary suspenden of the sympathetic or self-operating nerves.

If, as occasionally occurs in certain diseases, only a particular portion of the nerves of organic life are seriously depressed, the functions of the body are still in a measure performed; although some of them, often in so feeble a manner as to be almost imperceptible. In this condition frequently a species of delirium, a wandering, incoherent and apparently purposediess derangement of the mind, occurs, in which it is evident the conscious spirit cannot manifest litself through its physical machingry so as to control. "The organs of the mind."

when settled into this condition, where would the individual spirit be likely to seek to unfold its expansive activities, and whither will it naturally be drawn by the attraction of the forces operating from the inner life?

Two incidents, one personal, and the other connected with the late illness of a little girl about four years old, will tend to illustrate and explain what is implied in the above interrogatories.

About three months before I was seven years old, my, body was taken out of the water apparently lifeless. Animalion was so fully suspended I was considered dead. Now what was the reality? For a brief time I was conscious that I was drowning while under the water and distinctly recollect at this moment, that after the first sensation of suffocation I felt a great pressure to the bead and my eyeballs felt as though they were swelling in size and protruding from their sockets, when all of a sudden it seemed to me as though I jumped right through those sockets and left my body. Then I was met and welcomed by a noble guide who conducted me to the mest beautiful place it is possible for the human mitot to conceive of, a superlatively grand garden park, with walks bordered on either side with trees and vines bending with their load of rarset plumage and sweetest song. Here and there fountains of pearly water were showering their silver spray into elaborately ornate basins in which disported the many colored species of the fung tribe, and the waters running thence formed a chain of crystal pools, over the surface of which swam the traceful swam and other water-form. The fleet deer, no longer wild and timid, mingled with the inhabitants of thas lorely place, where all was beauty, harmony and lore.

This was the kindergarten of the skies, there is met my little elser and cousin and many little playmates whom in had never seen on carth. These were soon arranged in their school for instruction and single the silver had been added in the structure of has possible with the inhabitants of thas lorely place, wher

Tatout used:

Ella appears all right., Her mind seems sound,
and we take great pleasure in talking with her.
She has great stories to tell of how she went up to the
starn, some angels, et., quite interesting. She
seems to know what she is talking about and I

Holink she does."

Ferhaps, my aid in restoring her to health that there might be another living witness, conceious from child-life, that the spirit can so far leave lis body as to travel to the realism of immortal life and again return to habilitate its clarey tenement, bring-ing with it the full consciousness of that fact so instilled into its very being as ever after to be an abiding reality, was a part of the work that I returned to the earth life to accomplish. At all events it was a work I was selected from all others to do and by the aid of the Spirit-world, succeeded. Thanks to kind spirit guardians.

St. Charles, Ill., 1857.

Abuse of Corporate Organizations.

Abuse of Corporate Organizations.
The saggestions were serupically obept, and he prompted out the food barriance of the power with the fall median that they were a continued by the fall median that they were the continued of the power with the fall median that they were the continued of the power with the fall median that they were the continued of the power with the fall median that they were when would not be the wind that they were the continued of the power with the fall median that they were when would not be the power that the fall median that they were when would not be the power that the fall median that they were the continued of the power that the fall median that they were the continued of the power that the fall median that they were the continued of the power of the party.

I was unique to ever to see of the party that the fall median to keep price high and wages love in the fall mediants. But he wrong to noticely or continued that the means that they were the continued of the fall mediants that the were the continued of the fall mediants. But he wrong to code the party of the that.

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The Gentle One.

THOS. HANDING.

A father was mourning over the coffic of his child; his only one, his Emily iles cold and still; her hands are folded across het fait young bosom; her golden hair flows down upon her shoulders and the bright blue eyes are closed forever. It was thus the fathermourned for his lost one. "Ohl my daughter. My Emily, my bright and only one! Where now is the mercy of God? Ohl jostice, where? My his picture is framed in ebony, and church-yard mould had essipated its bright coloring, for hope is gone. Ohl my daughter! Ohl my daughter Emily! my child, my child!"

They laid has in the account of the control of the coloring for hope is gone. They had be in the account of the coloring for hope in the child."

Child? They laid her in the ground and rude hands flung clods upon the coffin lid, and then they all turned away, each to his home, sive him. The hearthorken parent illogered; there is no home for him now; his former home is home no more, and eill he wrung bis hands and cried, "thi my daughter Emily! My child, my child?" But Emily was not dead; in the evergreen land of mortality she lived, loved and worshiped.

My Thave come to bear you company," said a whiterobad eister.

"By what name shall I distinguish you?" invaled.

robed sister.
"By what name shall I distinguish you?" inquired "Call me 'The Companion,'" she said, "for I am

permitted to be with you are and the two were as one. But those life and a suffering father would come to Emily.

home life and a suffering father would sometimes come to Emily,
"Why may I not go to father? I want to dry his tears," she said. The Companion was eilent.
"Many go," said Emily, "why may not I?"
"They are the lawless who go unbidden," The Companion replied, "and they dry no tears."
"What shall I do?" said Emily.
"Ask permission."
"Of whom?"
"Of Him, The Gentle Ose," replied The Companion,
"Where shall I find him?" said Emily.
"He is not far from those who seek him," she replied.
"I will go," said Emily.
"I will go," said Emily.
The first whom she met was a man holding communion with nature. "Sir," she said, "I seek The Gentle Ose. Where shall I find him?" The man answered, "I am he."
"I want to go down to dry my father's tears, Emily

swered, "I am he."
"I want to go down to dry my father's tears, Emlly said. "May I go."
The Gentle One said, "Go, my child."
She took the staff of Hope in her right hand, and folded the mantle of Resolution around her shoot-

folded the mantle of Resolution around her shoulders, and went on her journes, but as she approachders, and went on her journes, but as she approachabe held it with a firm hand. It was eren-tide when
she arrived at the old home, and her father was
closing the shutters.

"Olf father, I have arrived at last," she said; but I
am weary and footsore, fold me once more to your
heart, for I have come to wipe away your tears."
"What impostor is this who calls me father," said
the loud voice of the man.
"It is I, your Emily, and no impostor, but your
very own," she replied.
"Be gone, vila trickster," he said, and closed his
door,

Once again simp strongs.

"I will go down, again," she said. "I will prove sorrow.

"I will go down, again," she said. "I will prove my identity. I will show to him the holiday gifts he gare fue; be will remember them; then he will know me and I shall dry his tears."

"Inquire of The Gentle One," said The Companion. "He is not far off." She sought and found

ion. "He is not iar out."
blue.
"Sir, may I go cooe more," she said, for I want to
dry my father's tears."
"Go, my child," said The Gentle One.
"See, father, I have brought the proofs," said

dry my father's tears."

"Go, my child," said The Gentie One.

"See, father, I have brought the proofs," said Emily.

"Police! police!" shouted the man. "I'm robbed!

Some one has broken in and stolen my treasures."

Old time waits for no one, and again Emily said,

I must go down and dry my father's tears."

The Companion said, "Ask The Gentie One."

When she had found him she said: "Sir, I have failed twice when I appealed to his outward senses; but let me go once more and I shall speak in his soul; shall inspire him to bury self in the Infinite, and to chesish his love for me jouly in the sunshine of God's love; then his staid; will be wiped away, for he will be snabled to say, 'Thy will be done."

"Thou art now my stater and co-worker,' said The Gentle One. "Go, my spirit will be with thee."

Lonely and said the stiff sorrowing father sat in his garden and looked spon the setting sun; thoughts strange and soothing stole in upon his reverse and his soul aspired after knowledge, until his griefs seemed infinitely smail. When the mortal yields up its possessions the soul possesses all things! Come forth from the shade of that evergreen tree. Emily; the hour has come, his tears are wiped away and the blessing of the Gentle One is thine.

The Fellowship of the new Life -

ITS AIM.

The society is a branch of the American Fellow-ship of the New Lite, and its object is very simple. It is to live a noble life in the spirit of divine love, of that love which is "the fulfilling of the law." ITS IDEAL

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To become a member it is only necessary to par-take of israpirit; to desire above all to lead a noble life; to help all who are in any need either of body, mind, or spirit and to be willing to work earnessly for the good of others in unselfish love.

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A room will be set anart for the use of members.

the free enjoyment of all (the books to be taken out it desired) will be formed.

Lectures will be given in the rooms of the Brookside Branch by prominent persons interested in its object and these will be free to all who are in sympathy with its desire to promote confailty and to make life in general happy, useful, noble.

Brookside, N. J. JANET E. RUUTZ-RESS.

At the Villa Monteguma

Mr. Jesse Shepard received a few of his literary lends last Wednesday evening at Villa Monteruma, mong the guests were: Rose Hartwicke Thorpe,

Editor Colby and His Indian.

late. "No use, Judge; can't go out to-day. The fellow has put up this job on me just to keep me in the house. It's the meanest trick he has ever served me."

About this time Cross was shaking his eldes with laughter, holding up before him a newspaper, pretending to read. Colby saw it and cried out: "D—n you, what are you laughing about? This is no laughing matter. How would you like it if a spirit should come and carry off your vest, and so prevent you going out on Sanday morning?"

At last Mr. Colby became furious. He spoke to "Ocean Brave" in the most emphatic manner possible. He used the very-strongest kind of strong language. The chief was given to understand that if he did not at once inform Mr. Colby where he could find his vest there would be trouble. He stood up and shook his fist right in the Indian's face, and assured him that he would be knocked out in true Boston John I. Sullivan style if he failed to confess at once, and tell where the lost vest could be found.

A moment inter Mr. Colby smiled. He fairly

DARIUS.

This incident vouched for by the writer as liter-tily true, is valuable corroboration of our esteemed intemporary's competency as a witness of spirit contemporary scompetency as a witness of spirit phenomena. It comes is good time to put beyond question the value of his testimony as to various materializations which he witnessed while on that membranie valit, and which may be found on the editorial page of his excellent paper for December 10th. It goes without saying that a man who bottons on his rest next to his finnel is a cautious man and wall consider to investigate and the continuous conti man, and well qualified for investigating spirit ward-robes. Then too, the brilliant bellicose attitude asrobes. Then too, the brilliant belicose attitude assumed toward Ocean Brave, whereby the editor makes the noble red man whisper in his ear that

the vest is under his linen, shows w with spirits of some kind.

For the Religio-Philosophical Journal. My Experience.

The first Christmas since my husband died! The brava, true heart was still in death. The fingers that had been always so buy for me, by immore ably locked over a bosom as cold as hisy. What cared I that the sun was shining on housands of happy homes? My home was decolate. The sweet glad tones that had always wished ma "merry Christmas," where had they down? Were they empty air, and was this blank awfel thing all that was left? Friends told me I must have faith. I tried to, but the word seemed to mock my feeble endeavor. Was ha, could he be, withing? For a time I refused all consolation, and was a widow indeed. The home seemed empty, and rheedly words only mocked at my sorrow. I could not put on crape, and the garments of sorrow, because I knew how he had revolted at the custom, and begged me never to wear them. His lightest when was now a command, but why? If he was gone out of my sight, if he had been caught up-as was the prophet of old, what was I to him now? Other pursuits, other friendships, possibly (dreadful thought to my selfish heart) other loves would occupy him now, and the chill of the grave came fore me. I mourned from day to day; eleepleds were my nights. I would not be comforted till my inother said: "My child, others have found their way to the unfeddment of this great mystery, in part at least; let us try. We are at least, houset seekers. We will take the little table where he used to sit, on which his beloved Bible still stands, and patiently try to bear from him. It cannot be wrong; we loved and talked with him in life; we love him yet, and if he can come to us, be sure he will. At all events, let us give it a raitbird trial."

So we sat down, a gleam of hope brightening my gloom! Day after day we tried, and my mother's

him.

Another Christma, and behold, my precious mother had gone to be with the angels. Did I sorrow? Yee, but with hope and a sweet consciousness that she was so near that my garments must have often brushed her, and my fingers touched ber; only to this dim mortal eight she was gone. No language can describe the ectasy of that belief. Parting was a terror no more; death was swallowed up in victory, and such a victory! Heaven and the inharitants thereof can only measure it. I am sure I can feel my mother's presence. I can almost hear her voice! Is this not something to gain-from the beautiful gates of truth that open only to those who believe? Since they every thing lovely and of good report has been glorified. She knows I love ash was in the body do I cail her in hours of sorrow, and she comes and comforts me. What are all the joys of riches, fame and cellate, compared to this? Come down, then, winged messengers, and tell to a benighted world the glad tidings of the resurrection,—the glorious truth of immortality. To those who mourn as without hope, carry the glad tidings. "There is a natural body and there is a spiritual body," and the last is mightier than the first.

Maternal Magnetism.

Waves from Ka

LYMAN C. HOWE.

Last week I gave a course of four evening lectures at Topeks, and considering the rain, mud, and inlatory nature of the lectures—It being my first visit to the city—the audiences were larger than expected and the best attention manifest. Mrs. Lull is speaking for them a few Sundays, and all speak highly of her. She is on the according Spiritual scale, and makes Spiritualism mean something besides repetitious phenomena. Mr. Baker, formerly president of the association, has the advantage of extraordinary phenomena coupled with high Intel-

glows in his whole life and gladness enthuses his every expression.

Mr. and Mrs. Hammond were "good Samaritans" to me and helped me into the sunshine. I met an oid Fredoulan, too, Frank Cook son-in-law to T. J. Skidmore, and it seemed like a visit at home. What have railroads have made with domestic seclusion. Everywhere I go some one greets me from the haunts of my youth or the spaces of other days. Mearly every town is apread all over the United States in its representative souls. It stands us well in hand to behave well everywhere, if from no other motive than the knowledge that we are never hidden from the eyes of men or even our neighbors. Besides Spiritualists know that unseen eyes are practically omnipressent.

sides Spiritualists know that unesen eyes are proceedily omnipresent.

I enjoyed a short visit with the city illyfarian, Mrs. Kellum, eister of Mrs. Goodwin, of New York, Tormer secretary of the association. Christian science has some disciples in Topeka, and they are becoming ubiquitous, and I hope useful. Mrs. Trenbath, whose companion gravitated to his heavenly home a year or two ago, gave an interesting sketch of the darkness and dawn that touched their way and left the light of joy upon the threshold of death, and holds the gravitated to bis heavenly bome a year or two ago gave an interesting sketch of the darkness and dawn that touched their way and left the light of joy upon the threshold of death, and holds the "gates ajar." They were pillars of the church, and now her influence illumined the way for Spiritual pilgrims. Dr. T. J. Gile is growing as a healer, and gets deep revealations of hidden canses that may yet be seen around the world. Wm. W. Climenson gave me interesting sketches of experiences with Dr. Slade and others, and how he opened the eyes of the him by inducing city officials to visit the medium. He is a keen, aggressive thinker, sage and saucy as circumstances require or opposition inspires. The eavage attacks upon all mediums and believers which were common to nearly all pulpits thirty-fire years ago, are responsible for much of the beligerest echo that has characterized many spiritual sectures and essays, of which they now complain. Spiritualism is not alone what the angels have made it, nor yet its earthly friends. The environments in which it came, the state of society in which it was nursed or cursed, the creeds by which it was interpreted and canonized or crucified, the moral standards it was compelled to endorse or revolutionize, the simosphere of cant and hypocrisy, selfish ambilion and sensual slavey covering the world through which its white glory must burn its way and from which it must take its coloring and carve its record, the siavery of fear and the tyranny of dogmas thundering from a thousand pulpits with all the social curruptions and sanctified vice weighting the air with deadly moral instant, and all casting their grim shadows upon this child of the sty and weaving their sciedy huse into all its visions of truth and lainting its very breath with the rot and contagion of the world, necessarily-bounded its character, and compelled it to more like the lightings from heaven to the line of least recistance, or thunder at the gates of error and waste its divine energy in decessing conflict and onerva

Modern Spiritualism. P. THOMPSON

To those who have studied well and are familiar lith the leading features of modern Spiritualism, it as seem strange that it should be so bitterly op-osed by or many. Beerything cheering and Rope il is embraced therein and the foundation elements

upon ourseves the ill will of the professing Christians when we relate what we know.

The exercise of spiritual gifts is the practice of mediumable. For birty years my late wife was a medium. We read in many places in the Bible, "and I heard a voice saying unto me? so and so. It was common in her presence to hear voices over our heads while quietly sitting in our home. Sometimes names would be so spoken in open space. She would then be impelled to take a book and turn over the leaves mutil her finger would be firmly held to a spot on the page; looking there she would find some name, sometimes pointing out one among a list of many names; then the name be spoken, and then the spirit would show liked to ber inner vision. She was made to write a great deal; her hand moved without her voiltion. Many times the thoughts expressed would startle and surprise her. During the war, after our youngest son had been held in rebel prison fire imonths, she was one day startled by his abpearance before her, crying out to me when she eaw him I was made at the same instant to feel his presence. We afterwards learned that it was at that time in the day his spirit left its earthly body at Charlesson, S. C. The consciousness of a spiritual existence is accorded to many. They

who labored with me in its early days have passed on,—and the nearest and deanest of my kindred are there. Row many scence are associated with their memory, and how grateful the consciouness that they are enjoying a happy and higher state of being. They manifest to me, winch is a well-spring of comfort. No sand forebodings of the faire! Right and beautiful is the pathway before us. No wrathful is do in nature, and natures God is the God of the Spiritualist! It is had enough for poor frail humanity to get mad—why should the Infinite give way to such weakness?

FAILING FINANCIERS.

Wall Street Leaders Go Down One by One-What Causes Their Fall.

Bank Presidents say that 75 per cent, of the men who go into business, fail.

The percentage is much larger among financial operators. Ninety-nine out of a hundred of the "Rapoleons of Finance" of Wall street end their Careers in failure.

John Toblo, once President of the Hudson River Eslirosd and worth \$2,000,000, is now a \$5 bucket shop operator. He gambled, lost money to John Morrissoy, refused to pay, was reported to old Commodora Vanderbilt, and turned out of his Presidency of Henry Smith was a noted operator in Wall street. For a time very successful, and accumulated a fortune of over \$5,000,000. He fought Jay Goold in numerous speculations, and once eald "I'll make Jay Goold earn his living with a hand-organ and moukey." When he failed for \$5,000,000, Goold quietly remarked: "He might now try the hand-organ himself."

John Pondir was once famous as the homilest, but one of the most successful men /of Wall street. He was worth \$1,000,000, but has at last joined the long procession of "the busted."

These men are said to lose their heads. They first lose, in the frinding sprocesses of speculation, their physical stamina. Menths, decibeleness naturally follows. With physical weakness also comes lack of nerve. A clear head and nerve spressesontial requisities to Wall street success; with New primary organs out of gear, neither can be resianced.

Derangement of the kidneys is a common result of mental overwork. When they fail to carry off the waste matter of the system, urio acid, that deadly poison, accumulates, and sneaks through all the blood channels. The whole system becomes a spondilows.

Mr. E. Evans, President of the Lumber Exchange Mank of Tonawands. N. Y. broke down in 1883, and

of cess-pool and every numerical break-up" soon follows.

Mr. E. Evans, President of the Lumber Exchange Bank, of Tonawanda, N. Y., broke down in 1883, and an down in weight from 185 pounds to 135 pounds. He railled somewhat but afterward brome very low, with terrible pain in the kidneys. Thysicians could not help him, but he finally procured Warner's safe cure, and he writtes: "I was relieved of pain within twenty minutes after had taken the first dose. I began to improve nyidly, and am still improving and galning in strength; and weight."

If the young "Napoleono of Finances" would "catt" for fewer cocktails, "put"-an occasional dullar into Warner's safe cure, and keep their kidneys "at par," they would retain a longer grip on Wall street.

The Joy of Spiritualism.

The Joy of Spiritualism.

The Editor of the Religio Philosophical Journal.

Allow little ordinary people seem to realize the real joy of Spiritualism, its ceoteric meaning. One is painfully reminded of the tardy progress of humanity when one remembers how unbeteen hundred years ago it was reproachfully eaid, "a wilful and perverse generation seeketh a sign!"

By far the larger proportion of those whose interest in Spiritualism is awakened, are seeking just such a sign to-day. And how foolishly!

It is so hard to understand that spirit, as spirit, has absolutely nothing in common with visible material hings? What is it that we seek or should seek in these investigations into spiritual phenomena with which the whole world is now hamiliar? A sign? A test? Something to excite our interest, or increase the wonder and assonishment of our friends? If that be our aim we may be very sure that we shall not gain it, and that if he appear to do so it will be in connection with things lowering to our moral perception; it will be in materialization circles and those for physical demonstration, which all earnest seekers after the highest truth avoid.

Tests have only a value for those whose knowledge of spiritual things is nit, and who are still only groping in the dark for the key to the kingdom of heaven. To such, they are necessary, but to those who are once convinced of a future existence, what value have they. What do we look for in Spiritualism? How strange it is, that so few among de, seen the most anlightened, realize that what it he larger proportion of men and women to-day are pessimists by sheer force of circumstance and surroundings. They adopt the prevailing sentiment of the time, and instead of reaching out of themselves for something better, they are always expecting some external influence to come to them. They analyze their own emotions and feelings, and dwell so exclusively upon them, that they have no time to relize that outside themselves and they have no influenced to the breath of point in the transport

Threshing Straw.

Tread the lecture of A. E. Tiedale in a late JOURNAL just because I feel it a duty to take each number, and read it through by course, for if I do not I miss something that is of profit. Forty years ago, and down to twenty, i should have been interested in this bosiness of taking the old bible straw and threshing it on the floor of reform; but that day has passed. Every kernel has been knocked out and now the more the thresher swings his fiall, and parapires in arduous activity, the more dust and chaff he beaps up. It reminds me of a hig wool sate that is sometimes hung up in grunnatums, for those who wish to cultivate the manly art of hitting from the shoulder, and who may walk up to it, and strike sway until they weary with pounding. It does not do the dummy any harm, and it cultivates the muscles of the pounder! But, a whole life time spent in punching a dummy would not be well a pent. After a while one is called on to nitack the "real, which can strike bank and give blow for blow. The value of the Bible is not destroyed—exarcely marred by its controlictions. The deep vein of spiritual power and ideal morality based thereon, which has kept paces as an ideal with the progress of the age, regardless of texts or creede, is its source of invincible might, and all that Mr. Thedale same being granted, all the electron of the content, or destroy the value of a single text to which Christians appeal.

If its time Spiritualists placed themselves right be-

appeal.

It is time Spiritualise placed themeslves right before the world, not as iounoclasts, who see no good in the old, but as builders; they have a mighty task before them, one which demands all their energies. Their ness should be set toward the coming day, and not foward the peat night. Leave the straw shops, and the winds of heaven will how it away, but be not arrived as angle grain of wheat lying on the threshing floor will be carried away with the threshing floor will be carried away with the

The great tower of Iron, 1,000 feet high, which was to have been the feature of the naxt world's fair at Furis, is to be abundoused. It was found impossible to induce workness to build it.

Robert G, Bichardson of Boilstord, Vt., is an uncary coul. He has jost sold his farm and moved, which makes the illrifield hime that he has done the same inling during the last thirty-five years.

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Prom Here to Heaven.
(Contanaed trew Tries Page.)

south end going east and the one at the north end going west, thus showing a horizontal current around the box in a direction opposite the hands of a watch when viewed from above. The strips over the middle of the slate inclined eastward, or toward Mr. Rowley, showing the vertical circuit to be traversed through or under the box west ward, and back over the box eastward; that is, in a direction opposite the apparent motion of the sun when looking south.

By turning the entire apparatus in an oblique direction, (Southeast and Northwest) it was shown that this vertical circuit is independent of either the motion or the magnetism of sither the search or the sun. The currents retained their relative positions to the key and the box, no matter how they were stinated. While thus trying them in different positions, Dr. Whitney noticed one of the strips' tremble in a manner altogether different from anything we had yet seen. He called my attention to it. I saw it and made a record of it, at the same time remarking, "I am glad we tried a little farther for we are getting something still better."

"We are experimenting with it ourselves, and we are glad of the opportunity to try it in various ways."

"With that the sounder set up a rapid but senseless intermixture of dots and dashes—a most peculiar and infinitable clatter—and Mr. Rowley's hands and arms were shocked as in the experiment with paper between the platinum points, but not so violently; [That experiment will be given at length in a future paper, I and then followed the most astonishing test that had yet been given. The paper strips were moved in such a peculiar and remarkable manner as could not be imitated by hand or by air currents.

Sometimes one strip near the middle hung perfectly straight one on the other side would wiggle or swing from side to side. At one time one strip near the middle hung perfectly straight and vertical while three of the others reached out toward Mr. Row-

would wiggle or swing from side to side. At one time one strip near the middle lung perfectly straight and vertical while three of the others reached out toward Mr. Row-ley at an angle of about thirty degrees from the perpendicular, and stood there looking as stiff as if starched. Again they would all hang motionless, then suddenly they would stiffen up and stretch downward as if a weight were fastened to the end of each one. At other times some of them would be put through some of the most indescribable con-ortions.

ortions. While these extraordinary demonstrations

At other times some of them would be put through some of the most indescribable conortions.

While these extraordinary demonstration as were being made, the sounder gave occasional dashes, but no intelligence. The main object seemed to be to show that they had perfect control of this force, and could propel it where they pleased, concentrating it here or there, or dividing it and exercising it in opposite directions or in different methods. Whether that was the intention or not, that is what was effectually proved.

But, one manifestation which to me was the most remarkable of all. I have yet to mention. It was performed on one near the middle of the row and while the others were comparatively quiet, that one exhibited a series of beautiful undulations, running regularly through it, from the bottom to the top. The strip was divided into three sections, and yielded so perfectly to the influence, that the waves followed one after another through its entire length, three nodes or stationary points appearing in the line. It reminded me of the waves produced in a long cord, to illustrate sound waves in teaching the physical theory of music. Several times the same strip resumed its gentle undulations, as if waving us, "Good-bye!"

At the close of this manifestation, I took the same strip gently between the tips of my fingers, and thought by moving it to and fro, to reproduce the undulations; but I couldonly make it swing from end to end. The friction of air against so much surface in proportion to the weight and efectivity of the material, was such that I could not make it even feebly imitate the beautiful undulations we had just witnessed.

Before adjourning, Mr. Rowley's hands were tested, as in the experiment with Iron Gillags (to be given-in another paper), and with the same results, only more pronunced. The papers were attracted by either thumb, and by that force and without touching his thumb, could be drawn your finders where they have a traction for paper, whereas no mineral magnet will take any effect whatev

the same time."
This proposition has such an intimate relation to several of the others, that I have seen fit to prove it first, instead of beginning with some that might seen logically to proceed it. Its truth proves their Sruth to a great extent, but further direct proof is forthcoming. The next paper will give test experiments with magnetic needle.

H. D. G.

H. D. G.

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, A UNIVERSAL LANGUAGE. As a Basis for Human Unity.



guages, the primitive races quickly adopted arbitrary and false methods. And thus all languages came to be so irregular and imperfect, such tangled masses of verbal growth, that not one of them is found worthy of universal adoption.

The civilized man now knows so much of nature, the other arts are so well developed, that he may construct a language upon a natural basis, quite as spontaneous as the primitive tongues, and yet capable of expressing clearly all the complex needs of a high civilization. The first foundation of such a universal language must be the natural meanings and laws of vocal sounds. We note first that sounds are gestures of the voice. And they are subject to the same laws that give meaning and force to gestures of the hands and body. The guiding cause of each gesture is in the fibres of the brain organs. These centers of motion in the brain have been finally established by the sclentific experiments of Ferrier and many offices. Each vocal sound has also its line of movement, like the organs of the brain. Hence we must infer that those sounds which are made in the front of the mouth naturally express our relations to outward object through the intellect or front brain. Those sounds made in the middle of the mouth express our relations as are established through the middle brain or social faculties. And sounds made in the back mouth express our relations to universal forces through the back-brain or volition. The subjoined engraving of Vocalization, illustrates the places where these sounds are formed in the mouth, each marked with its appropriate letter.



VOCALIZATION.

Vocalifation.

Vocalifation.

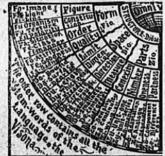
Devery sound is composed of waves which have a definite shape. These forms are a means for determining the natural significance of each sound. For each one is a typical form, a symbol with universal analogies in the outer world. In the upper right hand corner of the Grammatic Chart are the waves which belong to three great vowels: O as heard in "so." A as in the word "bar," and I as in "marine."

A third means of discovery is found in the natural use of sounds by the lower animals and in the instinctive utterances of man. A long and careful study of these has proved to me that they are all governed by uniform and simple laws.

The second basis for a universal and at the same time a natural language, must be found in those laws of thought and expression which are common to all men. The structure of language must be governed by the same laws that rule in every other art of representation.

And finally, because language is the art of expressing what we know of facts and laws in external nature and in the life of man, it must be based upon universal laws of unity and order. That is, upon a classification of every branch of human knowledge, arranged so as to display the relations and analogies which bind each to all the rest.

In 1840 I had conceived the plan for such a universal synthesis, to be arranged in a circular form as shown by the initial engraving of this article. The actual work of its construction was not commenced until 1870. In the centre of the diagram is placed a globe, as the symbol of all objects in their totality and unity. The vertical and horizon tal lines divide the diagram into four great sections. In one of these are placed all the classified objects; in another all the attributes of structure; and in another those of life; while the fourth section contains names for all the forms of motion.



A SECTION EXTENDED

The circle is carried out to the fifth series containing 144 words. For each of these there is a new word of two lettere, and these are the stem-word or roots of the entire language. Thus FO is the stem-word for "image," and this syllable commences all the branches of this idea, such as the words for likeness, picture, representation, statue, etc. The first syllable is thus a key to all the branches. The stem-words are modified and the succeeding words are formed by the use of thirty-six post-fixes. All the words are placed in carefully classified tables. The letters and syllables are assigned to each section on the basis of their intrinsic meanings, the philosophical relations of sounds.



GRAMMATIC CHART.

The classified tables only give words for one part of speech, the nouns. The student only needs to learn these, one-fourth of the language, for all of the verbs, adverbs and adjectives are formed directly from the nouns by means of twenty-four syllables which are prefixed. The entire grammar includes only thirty-six terms besides the twelve pronouns, and these are all given in the engraved Grammatic chart. This chart contains all of the grammar that the student needs to commit to memory.

An example will show how the four parts of speech are formed. The noun "organizing" is "su" in visona:

Noun—organizing—su.

adjective—organic—alsu.

adjective—organic—alsu.

negative—not organizing—sikarsu.

EXAMPLES OF VERB TENSES. NA—LOVING.

EXAMPLES OF VERB TENSES. NA-LOVING. Future tense—OR. I shall or will love—Yt orna.

Future perfect-sor. I shall have loved-

Interrog. form, ik. Shall I love?— Yt ikorna.

Present tense-AR.
I love, or am loving-Yt arna.

Present perfect—sar. I have loved, or have been loving—Yt sarna. Negative form--sik. I do not love— Yt sikarna.

Past lense -UR.
I loved or did loveYt urns.

Past perfect-sur. I had loved-

Passive form-ek. I was not loved— Yt ekurna.

As all verbs are conjugated in exactly the same way, the above table gives the entire scheme.

We use twenty-six letters in the new language and are able to employ the English alphabet by having six marked sounds. A new alphabet has been invented for Visona, however, with simpler and more easily written forms for the letters. This will doubties come into use in time. The name "Visona" is pronounced Vee-so-na, the I always having the Italian sound. No words contain more than six or seven letters. A book in Visona, with the same number of words, would therefore be less than half as large as it would be in English, French or German. This alone would save \$100,000,000 every This alone would save \$100,000,000 every year in this country, in the post of books and

This alone would save \$100,000,000 every year in this country, in the post of books and papers.

The Visona can be learned in one-twentieth part of the time that it now takes to learn either English. French, or German, and three times as quickly as its bepraised rival, the Volapuk. The Visona makes use of only 36 grammatic terms, while English has several hundred and the French has 2165. The vocabulary in the Visona is perfectly regular and therefore easily acquired and retained. And in learning it we are at the same time learning a minute and careful classification of every branch of human knowledge. This of itself is ample compensation for all the time needed in acquiring the new language.

The telegraph and steam power have now brought the (most distant nations into close communication. The noble truths of science and the benificent inventions of art, are alike for the whole human race. With their universal diffusion the advocates of Visona may look forward to a time when one language alone shall be the harmonious expression and type of human unity.

For the Belizia-Philosechical Jaural.

For the Relizie-Philosophical Journal. The Marvels of Science-A Telescopic Glance at the Puture.

PROF. JOSEPH BODES BUCHANAN.

PROF. JOSEPH BODES BUCHANAN.

In the common course of human events, the actualities are prosale and monotonous; but there hovers over the chill tide of the actual a poetic realm of possibilities, as the rainbow may overhang the meanest landscape. Now and then a glorious possibility descends to earth and becomes a reality; and if we look along the line of future progress, we may see these bright possibilities incarnated, illumining the whole landscape. Let us, then, look along the coming century. What do we see in 1990? Bring in the prophetic clairvoyant, and let us have his revelations. We listen:

PROPHETIC CLAIRVOYANT.—"I see a magnificent republic of 500,000,000, to which all the nations of the earth look as the one great power, the centre of wealth and engigetement. From its Atlantic and Pacific ports its wealth and its commerce-are often borns on marine chariots that fly over the waters fifty miles an hour, by the same method that how enables a single individual to traverse the waves with his marine bleycie.

"Through the atmosphere figure, balloons."

cie.

"Through the atmosphere flying balloons, taking advantage of prevailing winds, advance with still greater speed, exploring every quarter of the globe, from the North to the Boath pole. Every mile of the surface of the earth is known and described. The condors and the wild geese are hitched in teams to strangs vehicles bearing single passengers, regulated by

bitched in teams to strangs vehicles bearing single paseengers, regulated by wing sails, upheld by small balloons, and guided by delicate reins. Pacumatic tubes everywhere deliver intelligence and precious parcels in every village, at the rate of a hundred miles an hour they carry a strange freight of concrete eloquence.

"On Saturday evenings the great master of eloquence whose Inspired utterance makes men forget all orators of the 19th century, speaks to the entire nation; he speaks in his own home, but his votes is recorded by a thousand phonograms, which are immediately despatched by pneumatic post to every city, and Sunday morning, afternoon or evening, his silvery votes is heard in a thousand churches by vast andlences, to whom it comes with unabated charm and power, while his own counterfeit presentment in a colored life-like staine, enables them to realize his presence.

"There is a wonderful charm in the gultivated scenery of 1990. I despair of describing its countiless charms. Look yonder! Five thousand feet above the sea in the Rocky Mountains, what a little paradise! The fragrant shrubs and lofty trees of all lands have been gathered to enrich the grounds. What a baimy and reviving atmosphere they diffuse. Let us enter. Passing through an evergreen areade, we reach a door, and as we approach it opens, and smilling faces greet us, as if they knew of our coming. A lady of benignant aspect, with an ineffable smile, takes our hand, and with a sweetness of manner which makes her words cound like a blessing, exclaims. Welcome! doubly welcome to our home of health. You shall see how we live, and carry back to the barbarlans to the 19th century the sublime truths of the healing art, of which the college and church have kept them in ignorance. Our patients are chiefly from distant countries, for our own citizens understand the laws of health, and have their own sanitarians in every village. I will give you an illustration of our methods, and ask you to report to your own century all that you do not think too incredible to your own very peculiar people. There are some things that for your own good! would not ask you to tell your incredulous people. "We enter from a sky-lit rotunds, from which fitteen or twenty doors lead out to different apartments. At a signal from her a door opens and a couch gildes in almost inaudibly, bearing a darkeyed woman, with emaclated features. Her medical attendants follow and surround the couch. The senior among them introduces the other four, for she had just arrived and looked with wondering eyes upon everything. The white bearded senior took her hand; the others gathered round with that benignant saile which seemed the characteristic of all in the happy home. The smile was feurned; her countenance seemed liluminased. They all place their hands upon her in the manner dictated by the sclence which is illustrated in charts upon the walls: Filled with a n

soul-soothing and animating luxury, we are led to the couch of each invalid in succession.

The drst was a Japanese sea-captain, rescued from a burning ship, covered with burns. He rises with a smile, to greet us, but suddenly fails back as his pain is revived. Instantly the lady seizes his hand and places it on some part of the couch, which has a golden surface, and then places his feet in a corresponding position. His smile expresses his immediate relief, and white he is yet smilling, his eyelids gradually close and he passes into the oblivion of sleep, while the lady explains the interior structure by which he has been so pleasantly relieved.

The next patient was lying on the couch of restoration; a light frame resting on scales by which his weight was accurately ascertained every day. He was recovering from a nearly fatal attack of yellow fever, in a state of skeleton-like emaciation. His food was selected with unusual skill and adaptation, but the couch of restoration is the principal reliance for the renewal of his flesh and blood, the restoration of which seemed about half complete. There is a mysterious arrangement of gold, aluminum and carbon bars and tet lazily rested, while his countenance wore an expression of happy indolence. He is gaining two pounds a day (said his attendant), and the lady kindly explains the mysterious arrangement of gold, aluminum and carbon.

(said his attendant), and the lady kindly explains the mysterious arrangement of gold, aluminum and carbon.

"The next patient, an intellectual American of high official position, shows nothing of the invalid in his countenance. He is a victim of hydrophobia. He was brought to the home in a spasm, placed in an anodyne atmosphere, and then placed on a conch with the three metals more conspicuously displayed than elsewhere. His feet were bound on the footbar, his arms enclosed in bracelets and connected with the couch. He had been thus located two days, and believed himself cured, but was detained to perfect the cure.

himself cured, but was detained to perfect the cure.

"Again the lady explains the mysteries of the couch and charges me to tell the mysteries of its construction to those who are enlightened enough to accept the results of science," Tell them (says she), that there are fragrant airs, musical tones and currents of many diversified powers, that change the nature and control the life of mancurrents that may heal all diseases, and change his moral nature; also, currents that expel evil inclinations as well as morbid conditions; but I need not tell you more, for there is more here than your friends of the nineteenth century can believe.

lieve.

"Now I visit and understand the treatment of the five other patients, but she forbids me to tell the methods of the Home to the 19th century people, and she is wise."

There have always been more things in heaven and earth than wise men would relate to the multitude. In the communication I have not exceeded the bounds of demonstrable selecte. The laws of mechanics. onstrable science. The laws of mechanics will vindicate the physical physical interest of the College of Therapeutics is steadily demonstrating the healing powers that are alluded to. The next thirty or forty years will witness a greater revolution in medical science, practice and philosophy than all the revolutions of the past.

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